

# THE TWO WORLDS.

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## THE SEARCH FOR THE BEAUTIFUL AND HOW TO FIND IT.

REASON VISIBLY EMBODIED IN FORM KINDLES THE EMOTION OF BEAUTY.

THE SPIRITUAL TEMPLE TO BE BUILT TO EXPRESS THE DIVINE.

*Build thee more stately mansions, oh my soul.*

By JOHN RUTHERFORD, ROKER-BY-THE-SEA.

No reason can be assigned or given why the soul seeks beauty. Beauty, in its largest and profoundest sense, is one expression for the universe. God is the all fair. Truth and goodness and beauty are but different phases of the same all. But beauty in Nature is not ultimate. It is the herald of the inward and eternal beauty, and is not alone a solid and satisfactory good. It must stand as a part and not as yet the last or highest expression of the final cause of Nature.—RALPH WALDO EMERSON.

True art is but the antitype of Nature—the embodiment of discovered beauty in utility. We cannot study Nature profoundly without bringing ourselves into communion with the spirit of art, which pervades and fills the universe.—President J. A. GARFIELD.

The saying that beauty is but skin deep is but a skin deep saying.—HERBERT SPENCER.

Beauty is a condition, and it can only be recognised and appreciated by a corresponding internal state or attribute in the individual.—A. J. DAVIS, Great Harmonia.

"In the spirit's perfect air,  
In the passions tame and kind,  
Innocence from selfish care  
The real Eden we shall find."

An intelligent spirit, giving his experiences in the spirit-world, relates that when on earth he gave little thought to the subject of beauty; he deemed its study only an excuse for an idle or inexact order of mind, but after "passing over" he took up the question and asked those who seemed to highly appreciate art to teach him what beauty consisted of, and to show him how to produce its forms. There was, he says, "Much narrowness and self-conceit in my request; and one of our leaders impressed on me a look of divine compassion and replied:—

"We will teach you, or rather you shall teach yourself. Go out from this home away yonder in the distance; live there alone, and depend on the exertions of your will-power to produce food and shelter for yourself." I went of course, knowing there was some good reason for his command. I found what seemed a desolate barren spot. I sowed and reaped, removed obstructions, studied nature, and then after a long time felt myself incited to return. "Now go," said my guide again, "to yonder city; live there." I found in the part to which I seemed drawn a home full of suffering and deformity—or at least incompleteness of nature—but love was there, and in the midst of their anguish each tried to give a cup of cold water to the other. When I returned again my friend said: "Beauty is not entirely a matter of angles and curves; it is not an abstract idea. It comes through the struggle of the lower with the higher, or rather it is the higher, and can perhaps be more strikingly seen when that is breaking through the lower. You brought beauty out of the earth, and you saw love bringing beauty out of pain; you have learnt much." On visiting (says the same spirit) another society I was received with expressions of pleasure, and one said to me, "We are just in need of help from one in your state of advancement. There is a home near here where the life lived seems a beautiful one to some of us, and repulsive to others. You know what true beauty is; tell us if the repulsiveness is in the home or in ourselves." I saw this home; I followed in spirit the lives of its inhabitants, and I saw that the ugliness was caused by want of true insight in the observer.

It is, I think, clear from the foregoing that if beauty is not developed in the mind it cannot be perceived when presented externally. Idealists err in teaching that beauty is alone subjective; that it exists solely within the mind; that it is absolutely the product of our faculties, and has no real outward existence.

The "kingdom of heaven is truly within us, but it must also be without us. Go into the lower parts of a city, and however fully charged with ideal beauty a mind may be, the deformities cannot fail to be observed, and observed most keenly.

Each Satan appears to himself a man; to those as bad as he, a comely man; to the purified a heap of carrion.

It is also true that beauty of nature and life cannot be seen unless there is a fair growth of the spiritual attributes of the soul—a somewhat respectable order of mind in which intelligence and wisdom and love are in a fair degree manifested, producing "sweetness and light."

Beauty and Truth in essence are one; they are the expression to the senses of inherent divine principles. Aspiration for the beautiful is aspiration for truth and perfection of soul. And beauty, in the highest meaning of the term, in man or woman, is the harmonious and just development of all the powers of the spirit. Deformity or ugliness is incompleteness of nature, inharmonious development.

Real vital spiritual beauty, then, is not and cannot be divorced from life. It is folly to attempt to pursue beauty as a mere pleasure, as a hobby. Emerson rightly held that such a practice would only disgrace the seeker. He says:—

The head can never execute anything higher than the character can aspire. Art must not be a superficial talent, but must begin further back in man. Now some men do not see nature to be beautiful, and they go to make a statue which shall be. They abhor men as tasteless, dull and inconvertible, and console themselves with colour bags and blocks of marble. They reject life as prosaic and create a death which they call poetic. They eat and drink that they may afterwards execute the "ideal." Thus is art vilified; the name conveys to the mind its secondary and bad sense; it stands in the imagination as somewhat contrary to nature, and struck with death from the first. Would it not be better to begin higher up—to serve the ideal before they eat and drink; to serve the ideal in eating and drinking, in drawing the breath, and in the functions of life? Beauty must come back to the useful arts, and the distinction between the fine and the useful arts be forgotten.

When the great Gothic cathedrals were built no one thought of calling them works of art. Nor were the Greek temples built as works of art; they were built for use, for the people's worship. The Gothic minsters also were built for worship, and their form came from a desire to produce an ideal in the best way and at the smallest expense of materials.

We thus see *reason visibly embodied in form*, and it is always this which creates a purely mental emotion of the beautiful. In human beings, when really beautiful, we find that the mind or spirit has gained some degree of perfect expression through the physical organism.

Although it is true that beauty is "not entirely a matter of angles and curves," still its external expression is recognised by a peculiar symmetry. A shapeless and unsymmetrical form produces no feeling of beauty whatever; on the other hand, a purely symmetrical figure—a circle or an ellipse, or a figure in which we have curves radiating from a common centre—at once produces an impression of beauty.

In the unsymmetrical figure there is nothing for the mind to employ itself upon—no harmony of parts, no evidence of reason or design in the structure, but in the symmetrical figure there is unity and variety combined: the mind, in passing round the surface, is kept in a state of expectancy, and the pleasure it derives from finding its expectations realised, as it passes from one curve to another, appears to constitute one element at least in the perception of beauty. The more elaborate the figure is—so long as we can keep the whole idea of it as a perfect unity in the mind,—the more is the mental expectancy stimulated, and the more is it eventually satisfied. Hence complex forms give a greater sense of beauty than perfectly simple ones. There is more mind embodied in them; the tension we experience in balancing all the parts is greater; and the consequent emotion of beauty is more vivid.

The same principle may be seen to exist in the beauty which we appreciate by the ear. Confused unrhythmical sounds give no sense of beauty. On the contrary the moment the element of rhythm or measure is introduced, the mind is arrested, and its expectancy



excited. We look for a repetition of the same rhythm and experience a sense of satisfaction when it comes.

In proportion as a melody becomes more complicated, the tension of mind with which we listen to it is greater; and so long as the unity is not lost, our sense of its beauty proportionally increases, the element of harmony enhances the effect tenfold. Those intervals are known to be most harmonious which stand to each other in the relation of simple numbers (the octave *e.g.* as 1 to 2, the fifth as 2 to 3, etc.); those tones, on the contrary, between which there is no definite ratio, are discordant. The tension produced in our minds by harmony, moreover, is increased by the complication of the chords, and by their threatening confusion followed by a successful resolution.

All this shows us the same principle at work—in fact, namely, that there must be *mind* expressed, in the one case in the *form*, in the other case in the *tone*; and that the feeling produced in us is greater the more complicated the forms or tones become, so long as the clue to the whole idea is not lost sight of, and the unity perfectly preserved in the midst of all the variety.

In contemplating a perfect statue, such as that of the Apollo Belvidere, a number of ideas imperceptibly arise, and struggle to occupy the consciousness of the moment. The figure suggests strength, health, vigour, activity, power, intelligence, capacity of thought and action. In like manner a beautiful painting, like that of the Sextine Madonna, calls up all the perfections of the female nature—simplicity, purity, love, wonder, reverence, earnestness, joy. All these and many more ideas *rush* into the mind at the moment the object is presented, both stimulate the expectation and satisfy it. It is this tension which we experience, and the pleasure we have in finding every idea fully realised, which seems to evoke the sense of the beautiful in connection with objects of high art, such as those mentioned.

Beauty is potently, I believe, within every human soul. It is this element that perceives ideals and inspires the mind to realise them. This interior power calls on us to manifest in our outward life intellectual beauty, moral beauty and affectional beauty. Intellectual beauty perfectly perceives the laws of likeness and of un-likeness, cause and effect, adaptation and incongruity. In bad reasoning, which leads to false religion, the mind is out of ratio with the interior laws of beauty. The spirit's magnetism is not sweeping with luminous shoots in the faculties of "Causality," "Comparison," etc. The beauty of the moral sentiment is seen in its perception of universal justice and of all that concerns the welfare of humanity, while the beauty of the affections is expressed in works of love and of healing, and

Scattering from both hands, this way and that,  
Gems of most lovely light, as if it rained  
Jacynths and rubies.

All high art, our greatest art philosopher, John Ruskin, holds, is by inspiration of the spiritual element—the moral sentiment. He says:—

All right human song is the finished expression, by art, of the joy or grief of noble persons, for right causes. And accurately in proportion to the rightness of the cause and purity of the emotion, is the possibility of the fine art. A maiden may sing of her lost love, but a miser cannot sing of his lost money. And with absolute precision, from highest to lowest, the fineness of the possible art is an index of the moral purity and majesty of the emotion it expresses. You may test it practically in an instant. Question with yourselves respecting any feeling that has taken strong possession of your mind. Could this be sung by a master, and sung nobly, with a true melody and art? Then it is right feeling. Could it be sung at all, or only sung ludicrously? It is a base one. And that is so in all the arts; so that with mathematical precision, subject to no error or exception, the art of a nation, so far as it exists, is an exponent of its ethical state.

The highest fine art, then, is this right living. Too many people bury their existence in a mean acquisitiveness, grasping unreality, unsubstantiality and uselessness. But let us not be cast down. Man stands at the top of creation, is the express image of the Supreme, and, like the Supreme, at every point of his life resolves abstracts into realities. Nature plies evermore at the roaring loom of time, and weaves the garment by which we see God. Reverence, then, Infinite Reason in Nature, compare it with the Ideal reason within ourselves, and comprehend the one by the inward light of the other. Doing this we shall build the Spiritual temple fully to express the Divine, and thus truly have

A sense of something far more deeply interfused,  
Whose dwelling is in the light of setting suns,  
A motion and a spirit which pervades  
All thinking things, all objects, and all thought,  
And rolls through all things.

## DEATH—THE GATE OF LIFE.

BY CHEDOR LAOMER.

### CHAPTER XIV.—RESTITUTION.

FROM the foregoing chapters it is clear that God's ultimate purpose is to save and restore all mankind to Himself.

Universal Restoration, the final recovery of all from sin and alienation from God, to a state of purity, happiness and eternal salvation. What a glorious truth? How it contrasts with the awful and unfatherly doctrine of the churches that the Loving Father of the Universe will in His wrath have vengeance upon His wayward children who have not been washed in the "blood of the Lamb," and consign them to everlasting burnings in a lake of unquenchable fire, to be tormented by "the devil and his angels" in never-ceasing anguish and despair, while the redeemed ones are enjoying themselves in the "Elysian fields of bliss," and looking down with apparent satisfaction on the agonies of their fathers, mothers, brothers, sisters, children and friends in the pit of hell!

Is it possible that in this enlightened day ministers of religion, learned and good men, can much longer tolerate this God-dishonouring dogma, and announce from their pulpits, and allow their congregations to sing with joy, hymns speaking of "everlasting woe," "a gaping hell," "the wrath and vengeance" of God, and of "sinking souls" with the damned "in a fiery lake."

How the words and teachings of Jesus and His apostles have been abused and misunderstood to meet the dogma of an ignorant and tyrannical priesthood in the dark ages, a dogma that the Episcopal Church has adopted and handed down to our time, and the Non-conformist Churches have taken second-hand, and teach without serious research or consideration. Had they but understood as the Jews did, the symbol and metaphor in which Jesus clothed his thoughts, they would have long ago abandoned belief in "hell fire" and "everlasting damnation."

If we examine the originals of the words "to damn," "damnation," "hell," and "hell fire" used in the Bible, we shall find that the texts so often quoted to prove the eternity of hell's torments do not bear the construction put upon them. It is stated by Greek and Hebrew scholars who have given considerable attention to the sense of the original words, that "there is not a single text of all the teaching of Jesus that maintains this horrible doctrine."

The author of a pamphlet entitled "The Restitution of all Things," from which I shall give a few quotations, after carefully examining all the words bearing upon this subject contained in the New Testament, says:—

The truth is, that in scripture the popular doctrine of the eternity of torments has not a single vestige of proof. Whatever proof there is goes to show that our Lord and his apostles adopted the old prophetic idea of the Restitution of all Things, and always looked and laboured for the descent of the new heavens and new earth wherein dwelleth righteousness.\*

Samuel Cox, who won for himself a deservedly high reputation as an expositor, and can therefore speak on this subject with authority, in his *Salvator Mundi*, showed that the passages in the Bible which are commonly quoted to prove the endlessness of misery and evil are of two classes:—

First, we have all those passages in which the word "hell" and "damnation" occur; and then, secondly, we have a still larger class, in which the words "eternal" and "everlasting" occur; and in this class a subordinate series in which precisely the same epithets are applied to the reward of the good and the punishment of the wicked, from which therefore the inference is drawn that the one will endure as long as the other. Under these two heads we may gather up, I think, all that is of real value and importance in the New Testament, in so far at least as it bears on the question we have in hand.

Mr. Cox goes on to show that for either of the words "hell" and "damnation" there is in the originals of the New Testament no exact equivalent, and that the ideas for which they stand belong not to the original writers but to modern and *medieval* theology, and that whenever they occur in the English translation they ought to be expunged, and others substituted in their place.

This has already been done to a large extent in the "Revised Version," but as yet it is not fully accepted by the churches, and until it is authorised it cannot be brought into general use.

\* "The Restitution of all Things," p. 13.



The original words which are rendered "damn" and "damnation" signify to "judge," to "condemn," and "judgment" and condemnation. So that the passage, Mark xvi., 16, "He that believeth not shall be *damned*," should read "shall be *condemned*," as it is now rendered in the Revised Version; but this passage is not found in the most ancient MSS. The word "Hell," as everyone knows, stands for what Shakespeare calls "the everlasting bonfire," a place where souls are tormented for ever. The words in the Greek Testament for which it stands are *Tartarus*, *Hades*, *Gehenna*. *Tartarus* and *Hades* are Greek words, and stand for Greek ideas. Both designate "under world," "the world of shades" or "shadows," the place where men go when they die. Usually this under world, or realm of the dead, was conceived of as divided into two regions—the place inhabited by the heroic, wise, and good; and the place inhabited by the wicked. The happy province was then designated the "*Elysian Fields*;" the place of the wicked *Tartarus*, though, as we have said, this name was sometimes given to the whole realm. The same idea and the same division prevailed among the Jews. *Hades* was used by them to designate the whole realm of the dead. The abode of the righteous was called *Paradise*, and often *Abraham's Bosom*; the place of the unrighteous *Gehenna*. As to the meaning of this we cannot do better than use the words of Mr. Cox.

"As to the derivation of the word," he says, "there is not, there never has been, the slightest doubt. *Gehenna* is the Greek form of the *Ge-Hinnom*, or 'Valley of Hinnom.' This valley was a steep ravine immediately under the south-western wall of Jerusalem, watered by the brook Kidron, and 'Silo's sacred stream.' In the time of the Hebrew kings it was laid out in 'paradises,' i.e., pleasure gardens, with their groves, pools, fish-ponds. Here the wealthier nobles and citizens of Jerusalem had their country villas, their summer palaces. At its south-eastern extremity lay the paradise of King Solomon, with its 'tophet,' or music grove, the grove in which the king, with his wives and concubines, listened to his men-singers and women-singers, and to the blended strains of musical instruments of divers sorts."

"To gratify the 'foreign women' with whom he consorted, Solomon polluted his pleasure-gardens and groves with idolatrous shrines, in which the cruel and licentious rites of Egypt and Phœnicia were observed. His successors imitated and outran his evil example. The horrid fires of Moloch were kindled in the beautiful valley, and children were burned in them—'passed through the fire.'"

"Gradually 'the Valley of Hinnom' grew to be a type of all that was flagrantly wicked and abominable to the faithful. When Josiah came to the throne . . . the groves were burned down, the pleasant gardens laid waste, the shrines ground to powder, and, to render the valley for ever unclean, the bones of the dead were strewn over its surface. Thenceforth it became the common cesspool of the city, into which offal was cast, and the carcasses of animals, and even the bodies of dead criminals who had lived a life so vile as to be judged unworthy of decent burial. Worms preyed on their corrupting flesh; and fires were kept burning lest the pestilential infection should rise from the valley and float through the streets of Jerusalem."

"To the Hebrew prophets this foul terrible valley became an apt type or illustration of the unrighteous. They drew from it their images, images of which such terrible and unwarrantable use has been made, of 'the worm that never dies, and the fire which is not quenched.' With them, to say that a man was in danger of *Gehenna* was to say that his sins had exposed him to a judgment the terrors of which were faintly shadowed forth by the sickening horrors of the detestable *Ge-Hinnom*."

Such was the origin of the word *Gehenna*, translated in our authorised version of the New Testament as "Hell" and "Hell fire." The Jews perfectly understood when Jesus referred to the fires of *Gehenna* that he alluded to those fires in the valley of Hinnom, and that he meant that if men would continue in sin and wrong-doing, it would be more dreadful for them in the world to come than being cast alive into the fires of *Gehenna* in the valley of Hinnom, "where the worm dieth not and the fire is not quenched." As the fires of *Gehenna* were at last extinguished, so the Jews believed that whatever the punishment of the wicked in the spiritual world, it would cease when its remedial effect was accomplished. They did not entertain the idea of future punishment being everlasting, *without end*, a place of endless torment.

Dr. Dewes, after extensive and careful research and examination of the literature of the Jews during six centuries about the time of Jesus, says:—"There are but two passages which even a superficial reader could consider to be corroborative of the assertion that the Jews understood *Gehenna* to be a place of everlasting punishment; but which, when fairly examined, cannot be regarded as lending any support to the popular view.

Emmanuel Deutsch, in his celebrated essay on the Talmud, says:—

There is no everlasting damnation according to the Talmud. There is only a temporary punishment even for the worst of sinners. . . . But there is a space of only two fingers breadth between hell and heaven: the sinner has but to repent sincerely and the gates of everlasting bliss will spring open. No human being is excluded from the world to come. Every man, of whatever creed or nation, shall be admitted to it.

To be continued.

## SPIRITUALISM AND SOCIALISM.

By DELPHOS.

SPIRITUALISM proclaimed a gospel of human equality—not equality of capability, but an equality of rights and citizenship. The spiritual philosophy proclaimed that all men are immortal, all spirit is pure in *esse*, but expressed through organisms with varying degrees of success. That in his essential selfhood Man is divine in *possibility*—all men at heart are pure and good,—but, functioning through brain and body, the spirit man is "cribbed, cabined, and confined," his "muddy vesture of decay doth grossly hem him in," or grant him but comparative freedom to manifest his innate purity and purpose. The adaptability or imperfection of his brain and body to meet his soul-needs depend upon ancestry, heredity, pre-natal conditions, surroundings, educational influences, companionships, customs, in fact the thousand and one circumstances which conspire to hinder or to help, to curse or bless the spirit that struggles in the dark towards the light and liberty of free expression of its innate purity and worth. It needs but a cursory glance to discover that men do not secure equal opportunities, equal justice, equal assistance, however much they are equal in soul and birthright. The race has hardly begun to tread the moral path; it still lingers in the valley where the race is to the swift and the victory to the strong—or the cunning. "The survival of the fittest," up to now in the main means the survival of the most selfish. How very far off we are from the ideal state when all men shall "In honour prefer one another!" Our commercial, industrial, economic and social conditions are mainly based upon, and outwrought along the lines of policy, cunning, spoliation, competition, and acquisitiveness. The business motto, "buy in the cheapest market and sell in the dearest" means individual aggrandisement and collective suffering. The religious formula of unscrupulous and cunning men is "Do others or they will do you," and most people, creatures of the conditions amid which they exist, become more or less affected by the same spirit, and in self-protection, lest they be crushed to the bottom, though they inwardly rebel at first, find the slow poison of the chaos of self-seeking we mis-call civilisation, palsyng their powers of resistance until, as a friend declared and thousands think—even if they do not say it openly—"it is impossible to be strictly truthful, fair and just in trade, and live. It is a system of *besting*, of taking advantage of ignorance and weakness: the sharp, crafty, and cutting men crowd the simple, considerate, and high-principled down into the slums."

What is to be done? Many efforts are being made. Profit-sharing, co-operation, shortening the hours of labour, increasing the wages of women, teetotalism, thrift, vegetarianism, the Salvation colonies and farms, and many other methods are proposed as remedies—but they are not remedies; they are at best only palliatives. They may rescue a few individuals here and there, but still the mad worship of Mammon goes on and the conflict of wits becomes keener, the sweeter's victims die, and the streets are filled with the poor fallen women and men, unemployed, lazy and lustful rich and their victims and parasites who sell their virtue for bread, and the lazy poor who feel they may as well starve idly as work and starve. The only feasible remedy is to strike at the root of the evil and clear the ground of the deadly upas tree of selfish competition and make room for a rational Collectivist system. What corporations, rings, syndicates, stock companies and other forms of monopoly are doing for the benefit of individuals, corporate bodies will have to do in the near future for the benefit of the whole people of the nation. The nationalisation of land represents only half the problem; the nationalisation of the instruments of production, the means of



distribution and the results of industry (although it appears but a Utopian scheme to-day), can alone secure the means of physical well-being for all and the equality of opportunity for intellectual culture and spiritual development which are the birthright of all. When we find municipalities doing business successfully for citizens in water, gas, trams, electric lighting, giving out their own work instead of employing contractors, opening parks, baths, libraries, and educational institutions—when Government runs postal, telegraph, and telephone business, and builds ships, etc., we see evidences that a good many steps have already been taken on the road to Collectivist control of industry for the good of all.

### THE FAILURES OF THE PAST AND THE HOPE OF THE PRESENT.

*Concluded from page 434.*

THE failures of the past have been a strong barrier against this very movement of modern Spiritualism, as thus—all good people go to heaven, all bad people go to hell. God has given us a revelation, everything that is necessary for salvation is contained in that revelation, therefore nothing else is required; the good in heaven will not come back to this wicked world, and the bad are so carefully looked after by the head jailer in the lower regions that they have no chance. Such was the conventional doctrine. And yet it is said there shall be doctrines of devils and of seducing spirits that shall almost deceive the very elect. Some of the orthodox must get up and reconcile this discrepancy. It is then affirmed—your spirits are true enough, but they smell of brimstone; and authority, the voice of bigotry, stands across your path, and hundreds have been deterred from inquiring into this soul-comforting doctrine for fear they might be dragged down to everlasting perdition after death. No reason—no intelligent consideration—but fear. Could authority do more than this? Rob you of the consciousness that death is not the end of life, rob you of the loving counsel of friends beyond the veil by building a barrier between them and you, belittling God, misrepresenting the spiritual world and the inhabitants of that world, and thwarting human nature's dearest aspirations? Could authority stab you worse than this, while all the time professing the greatest friendship for you? It is as though a friend took you by the hand, gazed into your eyes with loving frankness, expressed himself delighted to see you, and stole your watch at the same time. These were failures, incidental to the development of man's reason and consciousness, relative and absolute. They have in a large measure corrected themselves, as every failure does. Let us have no pessimism to-night, please; let us not sit down and complain of the load which it has pleased the Lord to lay on our backs. The Lord never laid an ounce upon them. Let us recognise that every failure contains within itself the seeds of its own correction, and in God's time those seeds will fructify, bear their consequences, and the evil will cure itself by the elements contained within it. Now there are abundant illustrations of the truth of this proposition in the finite experience of man. Surely there could scarcely be worse evils than the religious persecutions of what are called the Middle Ages. Where are they to-day? They have changed their complexion entirely, and now merely take the Billingsgate form of abuse. The highly educated Oxford professor will abuse you in Latin, and the little Bethelite will abuse you in the vulgar tongue. That is the utmost they can do to-day, for the old physical persecutions grew to such colossal proportions that the conscience of the people was roused, the persecutors were cowed, and to-day the law will not permit capital penalties for variation in religious faith.

Religious freedom, political liberty and social progress, and now industrial emancipation, are all the outcome of the tyrannies which preceded them. These failures, then, carry within themselves the seeds of their own correction, and they are an indication not of the weakness of humanity, but curiously enough they are, on the other hand, indications of the strength of humanity, misdirected, improperly applied on the part of those in power, faintly and imperfectly manifested by those who have not the power.

The adjustment is always obtained as the world goes round.

Ever the right comes uppermost, and ever is justice done.

For truth instead of authority, for freedom instead of slavery, is the line along which the world works to-day, and standing, as it were, in the everlasting *now* with the illimitable past behind you, would it not be wiser to draw inspirations for the future rather than to lament over the ignorance and the prejudice of days gone by. One other failure. We said that the materialism of to-day was the outcome of the bigotry of the religions of the past—those religious thoughts and methods which distorted the conceptions of heaven and its inhabitants and God and immortality. Though the hungry hearts of men clamoured for food, their thirsty souls cried aloud for water, what hand would smite the rock and bring forth again the gushing stream to slake their thirst? Was this a failure? No; there could never have been a better thing happen for the world, though such a statement as this sounds like deifying bigotry and setting the tyrants of thought on a pinnacle. If men had gone on submitting to and believing in and accepting the statements made to them concerning the future life, you would have sunk so fathom deep in superstition that nothing but a spiritual earthquake could have rescued you. The ceaseless yearning, the everlasting questioning of human hearts, "Oh, God, what is there through the dark of death?" made men turn to Nature in the hope that Nature could tell them more than revelation seemed capable of telling. But, alas, they interrogated Nature upside down. They were content to go only so far and no further, and failing thus they grew weary or affrighted at the nature of their journey, and, turning back said, "Death is the end of all," and who, in all conscience, could blame them? It was better for men to die like dogs than look for such a hereafter as had been painted by the theologian. They could respect a God who snuffed out your life when he had done with you. But the cry still goes up. Who will respond to it? Who shall tell the world that this life is not all, that death is no black wall that can neither be mined, pierced, or scaled—rather a gateway through which men pass into a larger world—a brighter life in which they experience the full continuance of all the nobler parts of themselves.

Who have told them this? Well, the poor, despised Spiritualist has done it. At least so it has been said, though we take leave to dispute the statement, and to urge that the people living in that larger world undertook the delivery of the message. Those who had died, who had shuffled off their mortal coils, who had put off mortality—those people who *knew* this immortal life was a fact they had the sublime impertinence to come back into this world—which in the majority of cases no longer wants them—to come back and deliver the message of everlasting life, and your scientific materialist scratched his head, wrinkled his eyebrows, pursed his lips, and said to some returned spirit: "My dear fellow, you are dead. We have put a lovely marble monument on the top of you, we have said beautiful things about you upon it (it is true we did not care for you when you were alive, but that does not matter). Go back! Go home to your charnel house, and stop there. I do not believe you exist."

But still the hungry cry rises, still the everlasting thirst consumes, till at last from the sheer pressure exerted on public opinion by these departed human beings, the scientific world is compelled to admit that the material is not the limit of existence. That there was another side of life many of the *savants* had suspected all along, but they have hitherto been afraid to investigate, so you see if man had been content to bow to superstitious authority this spiritual awakening, this great movement which is now looming broad and large before the world to-day, would have been impossible at the present time.

Let us turn to the future—the future that is always beaming with hope. The hope for the future is that knowledge shall rule in the counsels of humanity, that justice shall prevail in the relationships of life, and that love shall be the cementing power binding the whole human family in one eternal brotherhood. Whence and how? Why, you are learning through this gospel of Spiritualism that your duties lie in relation to both worlds, that you can so live and should so live that what is done on earth will never bring you shame or sorrow hereafter. May we not hope



when such teachings are followed out that the time will come when the best shall be the highest, when the coronet of noble rank shall be exchanged for the bright coronal of noble deeds—when loving service and kindly help shall pass between men free from the taint of interest and usury. Hope for the time to come when the life of earth shall reflect the glories of heaven. Hope for the future for this cause of yours. It has been a strong child, and has survived a great variety of infantile ailments, measles, teething, colics, fits, and what not. Like the sturdy youngster it is—it has begun to shew itself stronger than the wise doctors and nurses once pronounced it to be, and gives promise of strong vitality and healthy independence, slowly but surely moulding the thought of men. You cannot think too well of the thing you love, and if you love your cause for its truth, its beauty and its goodness, the higher you think of it the higher will be your obedience to it, and the stronger your influence on the community in which you live. Think the highest you can of this gospel, and you will raise yourselves up to the altitude of those grand souls who have gone before, and who are waiting to give you words of welcome and approval when you pass through the gateway that is called death. The hopes of the present: How will they be realised? In two directions, both being expressions of the one main principle. As man's conditions permit him to expand morally and spiritually, so will his character answer in evolution to the nature and extent of the expansion he attains to.

Indirectly the Divine soul inherent in the man is working through the improved conditions for the amelioration of human life. You individually have to operate in this and complete (so to speak) the other side of the circle. As you live so is your value to the community in which you exist. We tell you frankly Spiritualism is in one aspect a hard and serious gospel. There are no half-and-half measures about it. It forces home upon you your personal responsibility. It takes up the old question, "Am I my brother's keeper?" and answers it by saying, "Yes, to the extent of your ability to help your brother." The hope of the future is in the general diffusion of life and power from the conscious soul of the race at large, working with and in accordance with the growth and aspiration of the individual. All the hopes that burn within the soul will find their ultimate and practical expression in the improved conditions of life; but it all comes to you, the individual unit, as an element to be reckoned with, for the individual is the microcosm of the community.

Let us with hopeful hearts face the future, striving by life in the now to make the future fair and bright so that there shall be no sorrow for the time that is past and no fear for that which is to come, and when, after a happy, healthy, and innocent existence on earth the Angel of Death robes your forms in the white mantle and hides them from sight—when the last link that binds you to earth is snapped, then the consciousness of a well-spent life on earth shall be your reward, and the great souls radiant with holiness shall swing wide the gates of heaven and give you welcome into the land of everlasting life in dulcet accents, crying "Well done thou good and faithful worker," and when such greeting meets you in the land beyond, you can at last place your hand upon your heart and say with a clear conscience "I have profited in some degree from the failures of the past, for the hopes I had of future joys I strove to realise day by day as I trod the way of life." And having thus rescued yourself from the results of past failures you may rest in assurance of that serener life that "over there," in the company of the good and the true, God and life and immortality shall have a grander meaning for you than our poor words could possibly convey to them to-night.

D. G.

IT WAS GOOD to hear Mr. Myers demonstrate how, from a purely scientific point of view, tables might be moved, and cold and heat waves produced, how scents might be developed and lights be made to flash, and all the rest of it—just as the poor Spiritualist has all along been saying. There is even a science-basis for such an "impossible" phenomenon as the first test, which Professor W. Cookes, who presided, explained, and which Mr. Myers justified. Isn't it interesting?—*Light*.

## OUR BOOK TABLE.

THE KEY for September has interesting articles on "The Elixir of Life," "Chromancy," and "What Monism teaches," price 1d., of A. Montgomery, 50, Elgin-avenue, London, W.

JUST "WHAT THE INDEPENDENT LABOUR PARTY IS DRIVING AT" is what the average "man in the street" and the rank and file of the political parties cannot understand, hence the expository pamphlet by Tom Mann (price 1d., issued by the Labour Press Society) is timely and serviceable, for it will help to clear away many misconceptions regarding the aims and methods of the new movement towards social salvation.

THE SPIRIT WORLD.—Florence Marryat's new book is likely to create a still greater sensation than the famous work "There is no death" did. Readers of the *Two Worlds* will most certainly desire to read it after what we have been privileged to print in our columns from that lady's lecture, and they will find it full of interest from beginning to end. The book is published by F. V. White and Co., 14, Bedford-street, Strand, London, W.C., and the price is 6s. We hope to be able to publish an extended review in an early number. In the meantime we advise all who can do so to get the book and read it carefully, and they will be well repaid.

CONTRADICTIONS, by the *Clarion* staff, price 1s., is one of the most truly humorous productions we have seen for a very long time. Its varied stories are just the kind of thing for holiday reading, and the most sober and pessimistically inclined individuals could hardly read them without hearty laughter. The great merit about the writers is that they are human. Their characters are natural, and depicted to the life, and sometimes what is called *low* life at that; but the redeeming features are always well brought out, and this book should make readers think better of their fellows. The photographic presentations of the *Clarion* board, front and back views, is distinctly an "original" idea.

THE HARBINGER, published fortnightly, at Lahore, advocates "Vegetarianism, Temperance, Female Rights, Hygiene, Philanthropy, Aryan Philosophy, Psychic development by Yoga system, Sanscrit study," among other things. The issue for July 15 has a thoughtful article on the pressing need of the age for moral education. The very existence of such an organ is indicative of the spread of progressive ideas and the awakening of Hindus to more active methods and more vigorous free-thought. "Meditation" and "Retirement" are undoubtedly beneficial if they lead to action and the intelligent exercise of the will to do good, but if no such result follows, and meditation and retirement end in selfish seclusion and passive acquiescence in and submission to existing evils, then retirement from the duties and conflicts of life becomes an act of cowardice. We rejoice to see that our Indian friends are determined to keep abreast of the advance thought of the world-movement towards greater purity and righteousness.

ELLIS ETHELMEYER has published a little book called "The Human Flower" (price 1s. post free), which, in a clear, concise, and comprehensible manner sets forth the simple facts of botany, and some of the incidents of animal and vegetable biology, and by parallelism imparts the requisite physiological information which children ought to know. "When it is borne in mind how frequently ignorance or garbled teaching (accepted surreptitiously from unworthy sources, for want of access to a pure one) has left its victim to disaster and irretrievable misery, a parent is criminally culpable who leaves son or daughter to attain an age of adolescence or of jeopardy, without the needful knowledge of themselves and of each other which is due to both sexes alike." With such a book as this to assist them parents ought never to run the risk of the reproach, "If I had only known, why did not you tell me?" We trust this clean and educational little work will be sold by millions. It can be procured from our printers, the Labour Press Society Limited, or we shall be pleased to supply it to order.

THE BOTTOMLESS PIT, by "Saladin," editor of the *Agnostic Journal*, is a book that will make orthodox theologians grind their teeth with rage, and give great delight to rational and truly religious minds who desire to see the foul dogma of Hell demolished. The variety and extent of the curious and out-of-the-way information which has been compiled in this book is really wonderful. In Chedor Laomer's article, "Death the Gate of Life," in this issue, he quotes people, who are regarded as Christians, who reject the Christian Hell. "Saladin" proves that the Christian Bible is responsible for Hell, that despite the changes which revisers have made it is still in the Bible, and the quotations he gives from Christian preachers and writers in favour of Hell and descriptive of its agonies are so inhuman that one wonders how otherwise sensible people could ever have dreamt of such cruelties. "Saladin" uses no gloves. He is a deadly foe, who gives and asks no quarter. He fights with every weapon of his well-stored armoury, and it will not be his fault if Hell survives. His vigorous, forcible, sarcastic, mocking, fierce, scathing thrusts and cuts should be read by all progressive thinkers. For this country, at least, "Saladin" has no equal. The book is published by W. Stewart & Co., 41, Farringdon-street, E.C., price 2s. 6d.

WHY SHOULD NOT a being out of the flesh carry further on the spirit's action upon the body? If the hypnotiser in the flesh can will a blister, why should not a hypnotiser out of the flesh will a message, a vision, or even a materialisation? What if a spirit is able to do, with the help of earthly mediumship, at least all that the chemical "demons" are invented to do—or to help in accounting for what is done? Well might Mr. Myers say that the manifestations of Spiritualism do not belong to the back-water but to the tide, and that they are auguries of a science yet to be in advance of the discoveries of to-day.—*Light*.



## THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

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FRIDAY, SEPTEMBER 21, 1894.

EDITOR AND GENERAL MANAGER,  
E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

### SPECIAL AND IMPORTANT NOTICES RE THE "TWO WORLDS."

As early in October as possible the *Two Worlds* will appear with a coloured advertisement cover, which will be fastened on with wire, and, in honour of the event, we shall print the portrait of Miss Florence Marryat on the outside page. Friends who have helped us to carry our plans to completion by securing advertisements have our sincere thanks, but we still have room for more. May we urge our readers to support our advertisers as far as convenient?

### NEW ARRANGEMENTS RE PUBLISHING.

Up to the end of July the *Two Worlds* was printed and published for us by Mr. John Heywood, but as our balance sheets have shown there was a loss of between two or three hundred pounds annually, and an opportunity to effect a not inconsiderable saving in the cost of printing was naturally taken advantage of last month, and a change of printers effected.

To enable us to reach the wholesale newsvendors direct it has been decided by the Board of Directors that we shall

### PUBLISH THE "TWO WORLDS" OURSELVES

from this office, 73A, Corporation-street, Manchester, commencing with the issue for October 5, 1894. We are able to offer advantageous terms to the big wholesale firms, and in this way anticipate that the circulation of "our paper" will shortly be materially increased. We have experienced a very gratifying and steady advance during the whole of the last two years, and now request the cordial and earnest co-operation of all our friends in the special efforts we shall make during October to reach the public.

IT IS QUITE PROBABLE that the alteration in our publishing arrangements may for a time cause some little inconvenience. We trust not; but should any of our readers experience any difficulty, or fail to procure their paper through their newsagents, we earnestly request them to insist that the paper must be procured, and also acquaint the newsagent with the fact that it is now published direct from this office. Next week we shall print a full list of trade agents from whom the *Two Worlds* can be procured. It will still be supplied to order by John Heywood, Manchester, London, and Bristol; W. H. Smith and Son, Manchester and Liverpool; Abel Heywood, Manchester; and Mr. E. W. ALLEN, 4, AVE MARIA LANE, LONDON, as heretofore.

NOTICE TO THE TRADE.—On and after October 5, the *Two Worlds* will be published from the office of the *Two Worlds Publishing Company Limited*, 73A, Corporation-street, Manchester.

[We shall be pleased to send terms to wholesale dealers.]

I BELIEVE that the world of those we call the dead is close by us and all around us, and there is a difficulty about that to our imagination only because we are the fools of our eyes and ears. We fancy that we see all there is; while, as a matter of fact, our clear-headed science has taught all those who have cared to find out its truth that it is only the tiniest part of this physical universe that we ever see or hear—just a little fraction that our senses enable us to explore. It has taught us that the mightiest of all the physical forces of the world are the invisible forces, the intangible forces.—Mr. J. Savage.

### PROGRESS AND THE NEW GOSPEL.

During the first decade of Modern Spiritualism the public speakers held the platform, while the test medium reigned supreme in the public and private seance, and each did a grand and noble work—educational and uplifting—for humanity. The philosophical exponents of our cause had no difficulty in reaching the public ear and in filling the spacious halls. To-day we are informed that our lecturers—however grand, instructive and elevating they may be—must be supplemented by tests from some platform medium in order to draw and hold any goodly number of attentive hearers.—*Light of Truth.*

SEEKING to account for this state of things the writer contends that the quality of the advocacy by inspired speakers has not deteriorated, and asks, "Is it because Spiritualists care less for intellectual expositions of the philosophy of life and more for phenomenal evidence of the continued interest in mundane affairs of their incarnate friends? Both are good in their place, yet we should grieve to see the philosophy and its grand lessons of purity, fidelity and instruction lose their hold over the people." We, too, should grieve were such the case, but we do not think people are losing their love for philosophy, they rejoice when they get sound philosophy happily expressed. The spiritual philosophy is being endorsed, accepted, and expounded in all directions. The fact is, modern thought has undergone considerable modification these past thirty or forty years. The fervid utterances of the early mediums had all the charm of freshness and the novelty of being heterodox yet spiritual. People were puzzled, attracted, challenged, charmed, or roused to antagonism, and thus the meetings were filled.

Mediumship, trance and inspirational, was a new sensation. Women speakers were a daring innovation, and so the wonder grew, and for a time the flood-tide of popularity flowed bearing on its bosom all sorts and conditions of people. By and bye many of these people fell away. Hard thinking was too much trouble. They were displeased because orthodox Christianity was attacked. Personal antagonism arose. The excesses of fanatics; the perversions of unbalanced enthusiasts, who rushed thoughtlessly into the new movement; the abuses of cunning, fraudulent and self-seeking adventurers, all tended to discourage thoughtful, level-headed and high-principled Spiritualists.

While the broader thought and more spiritual faith (by the aid of the press and platform) have permeated and as a spiritual solvent reformed the mental attitude of the thinkers of the world (Andrew Lang's "Cock Lane and Common-sense," is one of the latest signs of the great change), the very people who, by their strenuous efforts and faithful toil have contributed the impetus which caused this drift of philosophical thought, have been neglected and meet with scant recognition. It was ever thus: "People gather where they did not sow." Humanity enters into possession of the promised land, while the Moses who leads the people out of slavery dies without entering the charmed circle.

It may be true that our speakers have not kept up with the tide. New needs and new occasions are constantly calling for new thoughts and fresh advances. The great problems of to-day are more social than spiritual. People are being oppressed by the crushing load of consequences of the present industrial competitive rush for riches. The struggle to live grows daily more and more dreadful, and makes imperative demands upon men's time and thoughts. Thousands seek for work and find none, and the Saviour of the race, whose coming is being looked for with anxious and longing eyes, must be one who will show how to establish Heaven on the Earth and make real and permanent the Brotherhood of Man. Equality of opportunity and equality of means of securing such share of the bounties of existence as are theirs by birthright, are the watchword of the new crusaders who go forth with faith and hope for human happiness.

I may be mistaken, but, whatever the case may be in America, I do not find that people in England are losing interest in the spiritual philosophy of life. Very much depends, of course, upon the way in which it is presented. Audiences may not be quite as large for a speaker who does not give tests, but I am assured by observers and officers of societies that they make up in quality, in intelligence, and earnestness what they lack in numbers. Although people "run after" tests, there are more people than ever who desire to hear good expository addresses. I can remember when we could get but few



hearers. We then thought 50 or 100 were a large audience, but now in many places we are disappointed if there are less than from 200 to 300 persons present at ordinary services, this, too, in spite of the multiplication of places of meeting. When extra efforts were made, much advertising done, a large hall engaged, crowds could sometimes be secured, but very often there were heavy losses, as most of the pioneer workers know to their cost. Large meetings can be secured by the same methods now, and people will pay to come, as in the case of Miss Marryat's recent tour.

What want of faith is displayed in the pessimism which has fallen like a blight on some of our people! They live in the past and constantly cry, "There are no Spiritualists like the old Spiritualists," "There is no Spiritualism like the old Spiritualism," "the movement is dying out," "being disgraced," "dragged in the mire," etc., etc. Did the old Spiritualists never seek phenomena? Did mediums never give tests in the old days? What made people Spiritualists but evidence? Have the spirits ever ceased to urge the necessity for personal purity? for individual knowledge and growth in goodness? Why all this prating about character-reading, study, classes, privacy, etc.? Why these derogatory remarks about Spiritualists being "ignorant," "illiterate," "helpless duffers," having "few ideas," etc. The fact is, a more intensely individualised self-reliant and self-cultured class of people can scarcely be found. Spiritualists are as a rule reformers, independent thinkers; men and women of ideas, actively engaged in progressive work, and, because they recognise their responsibilities, they make many sacrifices and spend time, service, and money in endeavours to combat ignorance and overthrow tyranny, and they simply decline to be excommunicated by the people who look backwards rather than forwards, and while extolling the efforts of old-time Spiritualists fail to recognise the faith and works of the living people around them.

All honour and praise to the brave and faithful old-time workers and mediums. We yield to none in gratitude and admiration for their zealous labours; but let us not be blind, nor lack appreciation of the sacrifices and services of the faithful and earnest workers and mediums living and working in our midst to-day. We are told that all mediumship should be exercised *privately* and phenomena be ruled off the public rostrum. Why? That we may be charged with "hole-and-corner" work; that we "dare not face the public;" that we "talk large, but fail when tested"? That a new set of priests and mystery-mongers may arise? That an inner circle of adepts may be established? Never! The safety and strength and liberty of Spiritualism is in its free open public presentation. "Let the public meeting be for spiritual instruction and worship," says one of the critics. Most assuredly; but the same writer affirms that people are a set of duffers "waiting to be told what to do," and now he tells them to hold meetings for the very purpose of being instructed! Surely a visitor who receives information from a clairvoyant of the presence and unabated love of a dear one gone before is thereby instructed, and will "worship" more gladly and praise God more truly than before. Thousands of people have in a few moments learnt the lesson—have had *instructed* into them the knowledge of the real continued existence of their dear departed ones. Have learnt more about their own spirit and its possibilities by the messages and sweet assurances they have received through mediumship than they were able to acquire by any other means. The "test" succeeded where the preacher, teacher and philosopher failed. Why? Because we are all very human, and a word of love goes to the heart quicker than a sermon. Let me not be misunderstood. Let us have the very best of everything that we can get. I am as strongly opposed as any one to making a *show* of Spiritualism. I am equally of opinion that anything approaching fortune-telling should be kindly but firmly stopped, but that is very different to indiscriminate denunciation of phenomenal mediumship. I too would like to see meetings for spirit-communion—for *spiritual teaching*—for aspiration and worship—reverently and discreetly ordered in a cheerful, natural, happy and helpful manner. Addresses of an instructive character that would truly educate—*educate*—bring out the better feelings; cultivate kindlier manners and help us to be

sweeter, juster, more patient, forbearing and kindly until we learn to discover the *good in all*, and endeavour to hearten each other rather than by harsh, cynical and unkind criticism discourage those who, according to their lights, are valiantly striving to do good.

## "DIVINE RIGHT."

By J. FRASER HEWES.

In his speech at Koenigsberg after the unveiling of the statue of the Emperor William I., the Emperor insisted that his grandfather, in raising his arm with the sword in his hand as represented by the sculptor, wished to show his subjects that he took his Crown from the hand of God alone. The Emperor declared that he himself shared this view, and guided his actions accordingly.

What conceit, ignorance, or desire to deceive, the above statement indicates! It is difficult to believe that an educated, intelligent, and travelled man could be so "innocent" as to really believe that the Supreme Being was personally interested in him and his family!

It is like a return to the days of King David, when everyone thought that the Creator gave instructions as to who should be chosen king—of a small and quarrelsome portion of this world's inhabitants!

It must have been very delightful, and very reassuring, to really believe that God himself sanctioned and, in fact, supported all the bloodthirsty expeditions against other nations, which avarice or anger dictated. But I thought that we of this last decade of the nineteenth century had put all such ideas down to *heathenish ignorance*. However, such opinions as the above show we have not been getting on so fast as we thought.

Who made the German nation? God or—Bismarck and Moltke? Few will have difficulty in deciding that question—contrary to the German Emperor's decision, too! It depends very much upon the man's personal inclinations whether such a belief is a blessing or a curse to his fellows. If he should be ambitious and have warlike instincts, like Napoleon, then he is all the more terrible by believing that God is on his side and urging him on. If, however, he has an exalted conception of His love and mercy to *all mankind*, then this kind of self-hypnotism really works well, because he feels that God must hate war and all injustice, and is looking to Him to maintain peace and strive for justice to all—at whatever cost.

Is Emperor William likely to figure in the latter character? Is he doing so? If another Franco-German war takes place of course the Emperor will consider that God is animating the German soldier in each bayonet thrust and bullet fired. What if France is victorious! Will he still think that God is on his side? If so, then the French army is more powerful than God! [Would not the Emperor be justified in contending that as God "is in all and acts through all," that God through Bismarck and Moltke made the German nation?—ED. T. W.]

"IT WOULD SEEM that with the splendid ability that our platform speakers display, more of courtesy and of interest might be shown their work, than to meet them with poorly filled halls and cold disfavour if they are not attended with a test medium. And yet we know that some of the grandest work of our cause is being done by platform mediums, and we would by no means favour their banishment from this field of labour."—*Light of Truth*.

A COMPARISON.—Rev. Edward White says of Spiritualism: "It seems to have no vivid sense of sin, no clear, joyful hope of a blessed immortality" (page 73). I have heard a lady say, "I was nearly losing my reason through the death of my dear boy, but Spiritualism has proved to me that he still lives, and now I have regained peace of mind; his messages to me in our own home are consoling and convincing of an immortality." Another lady said, "I lost my husband—or thought him lost—but Spiritualism has revealed to me his state of immortality, and has turned weeping into consolation and mourning into joy." I knew a man who lived a life of dissipation until between 60 and 70 years of age, when Spiritualism was brought to his notice, and he never entered a public-house afterwards, but looked forward with joyful anticipation to a reunion with his friends "gone before." He is now in Spirit-land and tells us he is happy. Question: Does this fit in with the rev. gentleman's assertion?—SNAP SHOT.



## CORRESPONDENCE.

The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.

## THE PROPOSED PSYCHIC SETTLEMENT.

DEAR SIR,—As orders for the book on this subject are reaching me from so many unexpected quarters I deem it right to say that the contents of the book are of such an advanced character that reverend gentlemen and orthodox ladies will not be pleased but probably pained at what they read therein. The book is addressed to, and indeed is only suitable for, advanced thinkers, hence those who do not lay claim to being such, are advised neither to send nor to read the book. In the spirit of J. B. French, whose magnificent article in your last issue I have just read, I strongly deprecate hurting people's feelings unnecessarily, and hence, if any subscriber, after reading this letter would wish to have his or her subscription returned, and will signify their wish by writing to me during the coming week, I shall be pleased to at once cancel the order and return the subscription.—I am, dear sir, yours in the cause of truth, progress, freedom, and immortality.

CHARLES WILLIAMS.

## RE MEDIUMS.

DEAR MR. EDITOR,—In your issue dated 14 September, there is a letter signed "Henry M. Le Blonde" that contains one or two statements that I deem ought to be noticed, viz., "My experience justifies me in stating that not one medium I have sat with, except my good friend Mrs. Groom (who gives her services in the cause as a labour of love, accepting no remuneration for same) they have all been more keen over the fees to be received after the sittings than to be of spiritual help to me." The passage quoted gives rise to a variety of ideas. First, that mediums work only for money; 2, that in working for money only they are acting under false pretences; 3, that if you give of your time and strength to the benefit of others free of cost you are good; 4, that in accepting money for labour performed you cannot be honest; 5, that the writer of the quotation seems to have some misunderstanding as to the rights of mediums; 6, that people who go to sit with mediums should go for spiritual good, and not to find out the best shops wherein to make money.—Yours truly,

JAMES DE VERE.

Manchester.

DEAR SIR,—I hardly think a "Board of Censure," for that is what Mr. Le Blonde really proposes, is just the thing for the poor and much-abused mediums. If he seeks advice to gain money he should be prepared to pay for it, and that he loses his £60 by taking advice which he had no right from a spiritual standpoint to so solicit is his just reward.

SPIRITUALIST.

## THEOSOPHY.

DEAR SIR,—Having seen at various times several sweeping observations in your paper upon the above subject, and being of an enquiring turn of mind, and not accustomed to accepting statements without applying some test, I have commenced investigating for myself, and should feel obliged if your correspondent, J. Fraser Hewes, would kindly furnish a reference to some accredited Theosophical teacher or work in substantiation of his assertion that it is a "theory of Theosophy that after death we pass into a state of unconsciousness for a period of 1,000 years." Does he mean the "Devachanic" state? If so, he is mistaken in thinking that an unconscious one, and I have not heard of any other.—Yours respectfully,

WALTER WOODS.

53, Wyvis-street, Poplar, London, E.

DEAR SIR,—Your correspondent, Walter Woods, was correct in supposing I referred to "Devachan," a state of existence, into which, we are told, every soul passes after "death," for a period of, according to A. P. Sinnett, 1,000 years, but Mrs. Besant says, it is for about 560 years. From what I have read on the subject, I gather this state is one of unconsciousness, but to remember where I read this statement is another thing. As a friend rather wittily remarked one does not remember all one reads in *Punch* and other comic papers. So it is with this and other pet ideas of Theosophy. If your correspondent seeks to open a discussion on Theosophy, I guess he and your readers will be in exactly the same position at the end of the century as they are now as regards facts. One of your contemporaries has tried the experiment, and, after years of discussion, its readers find themselves—where they started! —Yours faithfully,

J. FRASER HEWES.

Nottingham.

## IS MAN REALLY A RESPONSIBLE BEING?

DEAR SIR,—The following nut has been given me by a Spiritualist, and its being too hard for me, together with the desire to have it cracked, must prove my excuse for troubling you or your readers to that end.

A has been brought into the world without his consent; made a party to a contract into which, had he been previously consulted, he would most probably (the possible unpleasant consequences duly considered) have declined to enter.

He is taught by Spiritualism to regard himself personally responsible for his acts, good or evil, done in the flesh. He is inclined to rebel against this dictum; it not being based on justice, and on the following grounds:—

He is influenced by the force of his reason to commit an act which his reason tells him is a wrongful one. The thoughts, which come to every man unbidden, ultimately impel him to its commission. He is irresistibly drawn to its performance. That he did it is proof of its irresistibility. As thought is man's master, he its servant, he fails to see where his responsibility comes in.

A more logical pen than this would have put the position more tersely, but my aim has been to present the matter clearly though possibly at the expense of being considered too prolix.—Wishing your paper every success, I remain,

A SPIRITUALIST.

## LONDON NEWS AND NOTES.

113, EDGWARE ROAD, W.—A highly respectable audience. Mr. Hunt lectured on "The purpose of Spiritualism," followed by psychological delineations. A well-known phrenologist present commented upon the accuracy of the descriptions. Some London mediums also saw several controlling spirits. A short address and prayer by "John Wesley" closed the meeting. A series of special monthly lectures will shortly be announced for the forthcoming season.

CAMBERWELL NEW ROAD, Surrey Masonic Hall.—Evening, Messrs. Boddington, Payne, and Long addressed the meeting. Mr. Long, controlled by "Douglas," gave a fine presentation of Spiritualistic Socialism, showing that class hatred must result from the propaganda carried on by that political party which he deprecated, and said the only way a social reformation would be successfully accomplished was by the general defenders of Spiritual knowledge. As the philosophy of Spiritualism becomes universally known, social reformation must of a necessity be evolved, for man would begin here a life that would mar his future in the greater issue of life beyond the earthly existence.—Chas. M. Payne, hon. sec.

245, KENTISH TOWN ROAD, N.W.—Sunday, September 23, at 7 p.m., Mr. Wyndoe. Address and clairvoyance. Inquirers welcome.

FOREST HILL, 23, Devonshire Road.—Thursday, Mr. U. Blackman gave psychometry very successful. Sunday, Mr. J. Butcher gave a beautiful inspirational prayer and read a trance poem of Mrs. Cora Tappan's. Then under the control of Thomas Paine dealt with "The problem of life and the philosophy of death." He surveyed the general conception of life, how man is born into this plane, runs his course, giving no thought to the hereafter, or anything outside his material existence. Then how man's true intuition should be his guide through life, and criminality would soon cease if the brotherhood of man and the Fatherhood of God was more fully taught and understood. Sunday next, Mr. J. Audy, "The morality of Spiritualism." We hope to see a good attendance, especially members.—J. B.

MARYLEBONE, 86, High Street, W.—A very interesting evening. Mr. J. Edwards gave an account of some of his experiences, interspersed with many excellent remarks upon Spiritualism generally. A gentleman present, who had much experience of American Spiritualism, at the request of Mr. Edwards kindly made a few remarks of a deeply interesting nature, and gave a few psychometric readings, which were successful. We heartily thank this gentleman for his valuable and opportune assistance. Many spirit friends seemed particularly anxious to manifest their presence, one young lady being controlled, the spirit desiring to address the audience, but upon reaching the platform found that this could not be accomplished owing to lack of "power," so control was relinquished. This evening will, indeed, be remembered, especially by three other persons in the hall, who were manifestly influenced by spirit people, but who, perhaps wisely, did not yield themselves up. We had hoped to have had Miss McCreadie, but she had not returned from the continent. Next Sunday evening Miss Rowan Vincent will deliver the last address that will be given at this hall previous to the opening of Cavendish Rooms. We hope for a full attendance; Mr. Everitt in the chair. Sept. 30: Opening of Cavendish Rooms, at 7 p.m., Mrs. Emma Hardinge Britten, "The Message of Modern Spiritualism to the World." Oct. 7, Mr. J. J. Morse.—L. H.

PECKHAM, Chepstow Hall, High-street.—Mrs. Ashton Bingham; subject, "Personal experiences." A recitation and two solos, well appreciated. Mr. Audy, president, and Mr. Edwards, secretary, testified their earnest desire to forward the cause. So far we are glad to report "progress." Sunday next, Mr. Butcher, "Inspirational" address. Tuesday, clairvoyance, Miss Lillian Gambrill; We are encouraged to continue this work because of the many whose aching hearts have been cheered through the evidence received by them that their dear dead live; healing, Mr. Edwards, 8-30.—OUR PAPERS: Mr. Axford, proprietor of Chepstow Hall and newspaper vendor, informs me, "Since you opened meetings, the sale of *Two Worlds*, &c., has largely increased." Friends, please note address. Also make it a rule to take one when you ride, and leave it on the seat—they must not lie idle at home. Drop them through the letter hole of private houses at every opportunity. J. T. A.

SHEPHERDS' BUSH, W. 14, Orchard Road, Asken Road.—Crowded meeting, numbers unable to gain admission. Mrs. Mason's guides gave very successful clairvoyance and psychometrical delineations, also answering numerous questions to the evident satisfaction of all. Mr. J. H. Brooks kindly presided at the organ.

SOUTH LONDON open-air work Sunday next, weather permitting. Mr. A. M. Rodger, Mr. Emms and other friends will meet at 3 p.m. at Battersea Park, near band stand. It is hoped that a large number of friends will come forward and help us. If they cannot speak their presence will be of service. Tea can be had at the refreshment bar of our co-worker, Mr. Cyrus Symons, close to our stand. Please bring some literature for distribution or send it on to me.—G. Wyndoe.

STRATFORD.—Dr. Reynolds gave the remainder of his lecture, "The Gifts of Spiritualism," which he curtailed a fortnight ago on account of our Glasgow friends. He contended that Bible readings and the numerous doctrines deduced therefrom had swelled the ranks of Atheism, for to the thoughtful it seems monstrous that the All-wise Father should give such an indefinite revelation on so important a matter as eternal life, or send any of His children to eternal perdition. The great gift of Spiritualism is the knowledge that God is love, free from such imperfection as wrath, jealousy or vengeance. It also gives us the supreme idea of universal salvation and a life of progress for all. The various gifts of mediums were ably dealt with from a scientific aspect. We should cultivate our spiritual gifts for the benefit of humanity and by so doing we shall prepare ourselves for a useful spiritual life. Our aim should be to do right because it is right, and endeavour to



leave the world better for our having lived in it. We give Dr. Reynolds our cordial thanks and sympathy for his untiring zeal in the cause of right and truth, as he is always ready to help forward our movement and spread the knowledge that there is no death. Mr. J. Robertson presided.—E. J. Gozzett.

# THE MARYLEBONE ASSOCIATION OF SPIRITUALISTS.

## CAVENDISH ROOMS' FUND.

A Friend, per Mr. T. Everitt .....		£50 0 0	
Collecting card per Mrs. Everitt:—			
Dr. W. T. Smith .....	£3 3 0	Mr. John Lamont .... 1 0 0	
Mr. T. Everitt .....	1 1 0	Col. Taylor .....	1 0 0
Mr. R. Wortley .....	1 1 0	Miss Spencer .....	0 10 6
Mr. Stanway .....	1 1 0	Miss Stanway .....	0 10 6
Mr. Davis .....	1 1 0	Mr. Lucking .....	0 10 6
Mr. W. H. Parker .....	1 1 0	Mrs. Millett .....	0 5 0
Lady E. H. ....	1 0 0	Rev. J. C. Gray .....	0 5 0
Hon. Mrs. B. ....	1 0 0	Mr. Grant .....	0 5 0
Miss Price .....	1 0 0		
		£15 14 6	
Collecting card per Mrs. Cooper:—			
Mrs. Moffat .....	£1 0 0	Mr. W. F. Robinson ..	£0 5 0
Miss Trigger .....	1 0 0	Mr. A. C. Robinson ..	0 2 6
Mrs. Robinson .....	1 0 0	Miss A. Ferbey .....	0 1 0
Mr. Robinson .....	1 0 0	Mr. S. Valley .....	0 1 0
Mr. Corp. ....	1 0 0		
Mr. W. T. Cooper .....	0 10 6		
Mr. Atkinson .....	0 5 0		
		6 5 0	
Collecting card per Mr. A. J. Sutton:—			
Mrs. Corbett .....	£2 0 0	Miss A. Robertson ..	£0 5 0
Mr. A. J. Sutton .....	1 1 0	Mr. H. J. Berthon .....	0 5 0
Miss Robertson .....	1 0 0		
Mrs. Morgan .....	0 10 0		
		5 1 0	
Collecting card per Mrs. Cole:—			
Mrs. Billing .....	£0 10 6	Mr. Boyer .....	£0 5 0
Mr. Johns .....	0 10 6	Mr. Freeman .....	0 5 0
Mr. Jellies .....	0 10 6	Mrs. Cole .....	0 5 0
Mr. Meads .....	0 10 0	Miss Minchin .....	0 2 6
Mrs. M. Martinez .....	0 5 0		
Mr. Thacker .....	0 5 0		
		3 9 0	
Collecting card per Miss A. Rowan Vincent:—			
Mrs. Betteley .....	£1 0 0	Miss A. R. Vincent ..	£0 5 0
Mr. J. Platt .....	1 0 0	Miss M. A. E. Brown ..	0 1 0
A Friend .....	0 10 0		
		£2 16 0	
Collecting card per Mrs. E. J. Westphal:—			
Mrs. E. J. Westphal ..	£1 0 0	Miss Dunbar .....	£0 10 0
		£1 10 0	
Collecting card per Miss Porter:—			
A Friend .....	£0 10 0	A Friend .....	£0 2 0
A Friend .....	0 10 0	A Friend .....	0 2 0
A Friend .....	0 5 0		
		1 9 0	
Mrs. Brinkley .....	1 1 0		
Mrs. Bell .....	1 0 0		
Collecting card per Mr. S. E. Potts:—			
Mr. Potts and family ..	£0 14 0	A Friend .....	£0 1 0
Miss Stevens .....	0 1 0	Mr. Whittaker .....	0 0 6
Miss Ward .....	0 1 0		
Miss Appleby .....	0 1 0		
		0 18 6	
Collecting Card per Mrs. Rushton:—			
A. R. ....	£0 5 0	C. W. ....	£0 1 0
C. R. ....	0 2 6	T. H. ....	0 1 0
"A Friend" .....	0 2 6		
H. C. ....	0 2 0		
F. P. ....	0 2 0		
		0 16 6	
Miss Horden .....	0 10 6		
Collecting card per Mrs. Bliss:—			
L. W. ....	£0 5 0	Mrs. A. V. Bliss ....	£0 5 0
		£0 10 0	
Mr. J. Edwards .....	0 10 0		
The Spiritualists' International Corresponding Society, per Mr. J. Allen .....			0 10 0
Collecting card, per Mr. J. J. Morse:—			
Mr. J. J. Morse .....	£0 5 0	Miss Florence Morse ..	£0 2 6
Mrs. Morse .....	0 2 6		
		0 10 0	
Mr. Pendlebury .....	0 10 0		
Mr. Andrew Glendinning ..	0 10 0		
"W. B. B.," per Mr. D. Gow ..	0 1 0		
Donations received per Treasurer:—			
Mr. F. Braund .....	£0 10 0	Mr. S. Marchant ....	£0 2 6
Mrs. E. Livesay .....	0 2 6		
		0 13 0	
		£94 1 6	

It is intended by the committee that the sum of £54 12s. be reserved for the rental of the Cavendish Rooms. The balance of £39 9s. 6d. will be devoted to paying the last quarter's rental of the hall at 86, High-street, the debt on the piano, new hymn books, and other expenses.—ALFRED J. SUTTON, treasurer.

If there should be any mistake or omission in the above list, kindly communicate with the treasurer, Woburn House, 12, Upper Woburn Place, London, W.C.

"A Boy" makes the following proposal:—"That Spiritualists should get together all their 'good' left-off clothes, and give them to the poor of their town. Like this, an officer on his way to the Lyceum could ask a poor child to go with him, and after the session give him clothes and tell him to ask his parents to let him attend the Lyceum regularly, and also induce his parents to come."

# MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Sunday: A grand day, Mr. Lomax, of Darwen, gave two excellent addresses and good clairvoyance. It was expected that Mrs. Groom would be our speaker, but she could not come. We had special services to open our new organ, and lady friends decorated the room with beautiful flowers, which was a credit to them. Mr. Braham presided at the organ. The choir sang, "Strike your harps" and "Scatter seeds," which was much appreciated by a large audience. Thanks to all friends who assisted to make the day a success. W. H., cor. sec.—Lyceum: Mr. J. Jones, conductor. Invocation by Mr. Lomax. Instead of our usual programme we practised new hymns for the Lyceum Anniversary, Sept. 30, when we hope to see a grand muster of members and friends. Mr. J. Jones, speaker.—G. L.

OPENING OF A NEW ORGAN AT ARDWICK.—Saturday last a good number of friends partook of an excellent tea, kindly given and served by the ladies. An interesting ceremony followed in the presentation of a new Linoleum covering for the platform, also a fire insurance policy covering the property of the society, by Mr. George Hill, who by a stamped and signed agreement promised to renew the fire policy and pay the premium for five years ending Sept. 29, 1899. He completed his benefactions by unlocking and presenting the fine new organ to the president of the society, Mr. Maslin, on behalf of those friends and his own "who had contributed to the cost, which had been largely met by the profits of Miss Marryat's lecture, contributed by Mr. Hill. After Mr. Maslin had suitably acknowledged the gift, Mr. P. Smith ably executed an opening voluntary which brought out the rich tone of the instrument in fine style. Very interesting short speeches were delivered by Mr. Lomax (Darwen), Mr. France (Hyde), Mr. Macdonald (Patricroft), and Mr. J. B. Tetlow (Pendleton), and the choir from the Collyhurst Society sang chorus, solos, duets, a quartette and an anthem with much ability and in capital style. Miss Pollard, Messrs. Smith, Savage, and A. Smith, jun., were heard to great advantage in the solos, etc. A very enjoyable evening closed with the usual votes of thanks. Mr. E. W. Wallis presided, and encouraged the friends to be united and earnest, and success was certain.

BRADFORD. Truth Seekers (late Salvation) Hall, Grey Mare Lane.—September 13. First week night public circle. We were gratified at the large number that attended. The tone of the meeting was exceptionally good. Mr. Crompton opened. Mr. Ward's psychometrical impersonation were well received. A lady friend gave many cases of psychometry with stirring effect. A very profitable evening. Sunday, at 6-30 p.m., a splendid meeting; good tone and attendance. Mr. Crompton opened. Mr. Jephth spoke well on various questions. Mr. Liddiard gave general satisfaction with clairvoyance, as also did Mr. Crompton in psychometry, and Mr. Ward in two cases of impersonation.

CLOWES STREET SOCIETY, 2, Peter Street.—10: Private developing circle. Pleased to say some young mediums are making good progress. 12: Invocation by Mr. Todkill. Mrs. Hammond gave clairvoyance and psychometry. Test by Miss Kate Todkill. Psychometry by Mrs. Pearcey. A very pleasant meeting. 16: Invocation by Mrs. Croasdale. Short address and discussion on the benefit of spirit return. Test and clairvoyance by a friend. Mr. Croasdale's guides closed the meeting. Friends are cordially invited.

COLLYHURST.—13: public circle; good and well-recognised clairvoyance and medical psychometry by Mr. B. Plant; upwards of 50 present. "Gleanings from the Harvest Fields," thickly strewn with solos, anthems, quartettes, &c., formed the basis of our harvest thanksgiving service. The hall was tastefully decorated with the floral and other offerings of members and friends, who came forward in a most praiseworthy manner to the assistance of the committee. Mr. R. A. Brown worthily filled the office of reader, assisted by Mr. Farnsworth, who offered up the invocations, etc. The choir sang unitedly and with spirit, the principal parts being taken by Miss Pollard, Mr. A. Smith, Mr. Savage, and Mr. A. Smith, junr. The attendance was so large on Sunday that many failed to obtain admission, and the service was repeated on Monday evening, Mr. T. Taylor being the reader. Collections good.—H. P.—HARPUREHEY. Collyhurst-road Lyceum.—Harvest festive morn was happily attended by 93 Lyceumists and two visitors. The beautiful display of herbs, vegetables, fruits and flowers seemed to gladden every heart. Mr. Smith opened with a grand impromptu organ recital, thus harmonising the meeting for the seasonable invocation offered by Mr. Haggitt. Appropriate readings were readily responded to. Recitations by Master Egbert Robinson and Mr. Cooling well said and received. Suitable songs and pleasant object lessons by the conductor, Messrs. Haggitt, Hearon and Lawrance closed an interesting and instructive session.—T. Taylor, conductor.

HULME MEETING ROOM. Junction. Thursday: Public circle, conductor Mr. Bradshaw. Mr. Lamb gave psychometry and delineated spiritual gifts. Sunday: 6-30 Public circle, conductor Mr. W. Lamb; Miss Smith spoke appropriately on "Spiritualism and clairvoyance," and gave psychometric tests to the satisfaction of all. 17: Mr. Macdonald took seven questions from the audience and dealt with them to the satisfaction of all. Organist, Miss Goodall.

PATRICROFT. New Lane, Winton.—Mr. J. B. Tetlow's controls dealt with questions from the audience and gave great satisfaction. Next Sunday, Mrs. Hulme. Wednesday, public circle.

OPENSHAW. Granville Hall.—Sept. 23: A harvest festival, Mr. J. Kay, of Salford, speaker. I think the right man in the right place. We hope to see our old friends back to help us on with this noble work, and hope to have a good supply of flowers and fruit from friends.

PENDLETON. Cobden Street. Hall of Progress, near the Co-operative and Old Station.—A sale of work will be held on Thursday, Friday, and Saturday, September 20, 21, and 22, open at 2-30 each day. Several prominent mediums are expected, including Mrs. J. M. Stanfield, Messrs. McDonald and Pearson. Will be opened on Thursday by Mrs. M. H. Wallis; a variety of attractions



during the evening; refreshments provided; friends rally round. Any persons intending to give goods would oblige by sending in a list to the undermentioned addresses: Mrs. Beamen, 13, Lisadell-street, Whit-lane; Mr. Moulding, 36, Wellington-street Whit-lane; Mr. Pellowe, 88, Gill-street, Whit-lane, Pendleton.

PENDELTON.—Mr. Macdonald, afternoon subject "Spirit, the reformatory force." Evening, questions answered in grand style. Clairvoyant descriptions after each. A good day.—J. M.

SALFORD.—Mr. Mayoh's guides gave a very instructive and interesting discourse on "Is Spiritualism in harmony with the divine laws of nature?" to a very good audience. There was also the naming of a child, whose spirit name is the "Star of Progress."

## PLATFORM RECORD.

ACCRINGTON. 26, China Street.—9th: Mrs. Best gave good clairvoyance. Sunday, Mrs. Berry's guides spoke well on "What is Spiritualism?" and "Is it possible for our loved ones to return to earth?"

ACCRINGTON. St. James's Street.—11th: Mrs. Best, of Burnley, gave remarkable tests to a very good audience. Sunday, Mrs. Crossley's controls gave splendid addresses on "Prayer" and "Spiritualism as a religion," showing that it helped people both how to live and how to die without fear. Very good clairvoyance. Look out for the harvest festival on Sept. 30 and Oct. 1. Medium, Mrs. Hoyle, of Halifax.—A. S. Barnes.

ACCRINGTON. Whalley Road.—10th: Mrs. Horrock's guides gave psychometrical delineations. She kindly gave her services. 12th, public services at 8-o. Mr. Smith's guides gave a short address, and about 20 clairvoyant descriptions, everyone acknowledged. 16th, Miss Skipper's guide gave good addresses and clairvoyance delineations. See Prospectives.

ARMLEY.—As a worker I feel very pleased to state that the conductor of the Lyceum took many pains with the children to train them to be able to give a grand entertainment on Saturday last, each child giving either a very good solo or recitation. A march by 28 boys and girls showed to the outsider, as well as the Spiritualists, how the children are trained. The entertainment was to get new "Manuals." I trust that every society belonging to the spiritual ranks will press onward and upward, and link hand-in-hand with one another in strong unity.—A Co-Worker.

ASHTON.—We had two good addresses from the controls of Mrs. Frank Taylor, followed by clairvoyant descriptions of spiritual surroundings.—James H. Martin.

ATTERCLIFFE. Vestry Hall.—Mr. C. Shaw's controls dealt with questions from the audience, afternoon and evening, in a masterly manner, to large and appreciative audiences.—Geo. Cook, sec.

BIRMINGHAM. Masonic Hall. 16: At 11 a.m. Mr. Leeder spoke on "The claims of Spiritualism upon human intelligence"; at 6-30 p.m., "The condition of the human spirit after death." Mr. Leeder is a pleasant and acceptable speaker, his clairvoyant descriptions are good. Evening audience very crowded. Sunday next, Mrs. Wallis.

BLACKPOOL. Liberal Club, Church Street.—Mrs. J. A. Stansfield gave excellent discourses on, "How blest the infant soul in death," and "Miracles." A real treat, excellent clairvoyance followed each discourse. Evening meeting crowded, many having to turn away unable to get in. The remark fell from many lips, "What a grand day we have had." May we have many more.

BRADFORD. Manchester Road Mission. Miss Harrison spoke on, "Thy will be done," and "I would that you were wise and consider the latter ends," in an excellent manner. The crowded audiences seemed to be highly interested. Clairvoyance very good.

BRIGHOUSE.—Under the auspices of the Yorkshire Union of Spiritualists, in the afternoon an open-air service was held on the Recreation Ground, Lane Head, under the presidency of Mr. J. Whitehead, president of the Union. A large gathering listened attentively while various speakers discoursed upon the advantages to be attained by a diligent and reverent inquiry into the facts and phenomena of Spiritualism. The following placed the various points before the audience in an intelligent and lucid manner:—Mrs. W. Stansfield, of Batley Car, Messrs. J. Collins and Gill, of Bradford, and Mr. W. Stansfield, hon. sec. of the Union. Tea was partaken of by a goodly number, and the room was afterwards packed by friends of the cause and earnest enquirers, along with a percentage of critical sceptics. The presiding genius was again the thoughtful and earnest president of the Union. Mr. J. Parker, vice-president, was first called, whose inspirers for 15 minutes gave an uplifting, exhortive and practical address, and was followed by an impressive oration from the inspirers of Mr. Joseph Smith, of Bradford, that will not soon be forgotten by those in the audience. As addressed to the Materialist it was full of weight and sound reasoning, and from a scientific point of view it carried with it convincing argument as to the basic foundation upon which is erected the bulwark of Spiritual teachings. Mr. G. S. Gill and J. Foulds, of Bradford, also addressed the assembly in an earnest and effective manner, touching the sensitive side of those present by the eloquent feeling displayed in endeavouring to reach the fount of good within each breast. In summing up the intention of the Union in these special visits to affiliated societies, the President alluded to the strong desire of the executive to do what lay in its power to build up societary work whenever or wherever it was possible, and urged the people to a closer and more thoughtful observance of the subject, and to bring its elevating influences more under the notice of their friends and neighbours. Too much praise cannot be given to the choir of the Brighouse Society for its hearty lead in the singing and the special choruses they sung. This was one of the grandest field days experienced by the Union in its propaganda work, and it is to be hoped that it is an augury of many such in the immediate future. This society is one of the most successful we have in the Union, and it appears to be growing stronger under the most recent clerical attack it has been called

upon to pass through. Go forward, friends, and prosper.—Wm. Stansfield, hon. sec. of the Union.

BRISTOL.—Sunday, Mr. H. G. Allen, of Cardiff, gave a concrete and admirable paper on "Why am I a Spiritualist?" to the largest and most intelligent Bible class here, viz., at Old Kling-street Baptist Chapel. The mass of evidence brought forward was listened to attentively and received with enthusiasm, everyone, including the pastor, complimented him on his style and good-hearted delivery. The chapel, which is by no means a small one, was full. The pastor, the Rev. J. Moffat Logan proposed that we have a paper on "Are the spirits to be trusted in the realm of theology," by C. Walker, on September 30, at the above chapel. Allow me to thank Messrs. E. W. Wallace, J. Burns, J. J. Morse, Ainsworth, Methwold, and others for parcels of literature which was duly distributed. We hope the seed will spring up a hundred-fold. Bristol friends tender Mr. Allen heartfelt thanks and gratitude for his kindness and wish him God speed.

BRISTOL. "Borderland Circle."—Wednesday, Sept. 12, the most harmonious meeting. Mr. Hooper's guides spoke well, and a member was for the first time controlled by an Indian, so he and Mr. Hooper's guide, also an Indian, talked together for some time. The strangers present were most intelligent, and understood intuitively the science of Spiritualism. 16: Mr. Allen, of Cardiff, gave a splendid address at a Baptist Chapel in Bristol, which will give the Bristolians something to think about. Of course, the majority of so-called Christians think it is of "old Nick." An old gentleman was very much incensed at the idea of Christ being put aside for the benefit of the spirits. I am sorry for the poor Christians that they will not allow that there is room for Christ and spirits and mortals as well. We have received several letters from speakers and mediums offering their services gratis, for which they have our most grateful thanks and remembrance, should we in future time be able to give cash. For the present may I suggest that speakers who have engagements, say at Cardiff, Newport, or somewhere near, would notify us; then instead of paying £2 railway expenses we could pay the speaker, promises we cannot make, but we will do our best.—A. Ley, president of Borderland, Phoenix Coffee Palace, Lower Ashley-road, Bristol.

BURNLEY. Hamerton Street.—Speaker, Miss Venables, clairvoyance good at night to a good audience. Look out for anniversary. Next Sunday Mr. W. Proctor, medium. Saturday next a social evening and sale of goods left at sale of work. Admission, adults 3d., children 1d., commence at 7 p.m.—W. Mason.

BURNLEY. Hull Street. Harvest festival very successful, good audiences. Mrs. Johnstone's guides spoke on "Progression." Clairvoyant delineations by Miss Whiteley, of Rochdale, with wonderful tests.

BURNLEY. Guy Street. Miss Cotterill gave excellent discourses on, "True religion, what is it?" and "Be ye also ready," also clairvoyant and psychometrical readings.—J. W. Hartley.

BOLTON.—Miss Jones, of Liverpool, gave two most excellent discourses on "True worship," and "What is Spiritualism without prayer?" Most successful clairvoyance and psychometry all recognised.—H. W.

BURNLEY. Robinson Street.—Mrs. Harrison, one of our members, was our speaker, Subjects, "When the mists have rolled away" and "What will the harvest be," showing that Christian teachings fail to satisfy men's desires. Clairvoyance very clear and good.

BURY.—Miss Gartside paid us her first visit. Subjects, "Spiritualism a new gospel" and "Life in the Spirit World." Clairvoyance at each service. All were well satisfied by the clear and distinct way in which the subjects were dealt with.—B. S.

CARDIFF.—16th: Brother J. J. Morse, of London, again delivered trance addresses. Morning, "Spirits—good and evil." In a lucid and most interesting way it was shewn that the idea of personifying good and evil existed from the first inception of human kind, passing through various developments with the growth of the race—finding expression in the good and evil *genii* of the earth, air, water, fire, etc., etc., and in the various deities set up by mankind, embodying both beneficent and malevolent attributes. Arguing thus, and quoting scientific demonstration of the vastly greater antiquity of the race than the orthodox 6,000 years, it was claimed that the Satan idea was but a reproduction of pre-Adamic ignorance and superstitious myth, and that compared with the proven antiquity of mankind his Satanic majesty is but an infantile production appearing on the stage of human affairs not at the Creation, but at a very much later date, adopted by Christendom as a kind of Spiritual bogey, and foisted upon mankind as an actual personification of evil, included as such in the original plan of the Creator, and which by a species of metaphysical jugglery is attempted to be reconciled with infinite wisdom, power, and knowledge. Evening: "The Two Salvations" was an exceedingly able and pungent comparison between the irrational doctrines of orthodoxy (so derogatory to the justice, love, and wisdom of God and the dignity of the divinity in mankind) and the rational and beautiful teachings of Spiritualism, supported by its facts, which show that the "proper study of mankind is man." That all the evil which exists lies, not in any personal Devil, but in man himself, as the result of ignorance or non-obedience to God's eternal laws. That his salvation lies in the fullest possible knowledge of and obedience thereto, and that in right thinking, right doing, and right living, shall man veritably "work out his own salvation." With the meeting to-night (Monday) for replies to questions Mr. Morse's present visit terminates a most enjoyable time. We are glad to say that our choir is making excellent progress. We are also indebted to Miss Drake for an excellent rendering of the solo "Sancta Maria."—E. A.

DEWSBURY.—Sept. 9: Our anniversary proved a great success. Morning service, after singing "Anniversary greeting," Bro. Foulds offered an invocation. A brief outline of the two years history of the society was given by the secretary. More singing, then the able and interesting gifts of Bro. Chiswell were brought into play. He gave us much encouragement for increased effort, and congratulated us on the progress of our Society, he also read



one of Lizzie Doten's poems, "The good time now." At 2-30 an increased gathering met Bro. Foulds, whose lecture on "Angel visitants," was a treat to Spiritualists, and a revelation to many who had come to see what Spiritualist services were like. He spoke of the spirit guests of the bible patriarchs, and showed that spirit return was known and accepted by the ancients. Long before six o'clock people were pouring into the Town Hall. Spiritualists from Ossett, Batley, Batley Carr, Cleckheaton, Wakefield, Normanton, and other societies went to swell the splendid audience, about 1,200 in number, who were treated to a masterly exposition of our principles. The singing from the "Spiritual Songster" was a credit to our Lyceum, and to the abilities of Mr. J. Kitson as conductor. G. A. Barrett's accompaniments on the organ were quite worthy of the great occasion. Mr. E. Barrett, chairman at each service, was the very embodiment of genial good feeling. Altogether we are proud of the results of our first great venture, which, financially and in every way, has been a complete success.

FOLESHILL.—Sunday evening last a service in memoriam of Miss Alice Mary Barr was held. The hymns were appropriate, and feeling tributes to the memory of Miss Barr were paid by Mr. W. Lloyd and Mr. J. Wilkinson. Mr. W. H. Grant delivered a stirring and eloquent inspirational address upon Spiritualism and Death. There was a very good attendance. Next Sunday week there will be a harvest thanksgiving service, followed by a tea meeting on Monday.—J. C.

HEYWOOD.—Our local medium, Mrs. Tetlow, conducted circle in the afternoon; evening, Miss Thwaites, of Royton, gave very good psychometry. Will mediums who can assist us for Tuesday night circles kindly communicate with Mr. J. Frost, 51, Brunswick-street.

HOLLINWOOD.—Tuesday, Mrs. Rennie dealt with some strangers very nicely. They said it was very different to what they had been told. Psychometry and clairvoyance all recognised. Sunday, Mr. Goldin discoursed on "Have your lamps trimmed," and "What is a spirit?" both lectures listened to with rapt attention. Very good psychometry.

JAGGER GREEN.—Excellent discourses by Mr. G. H. Beeley on "The Spiritualism of the future," and, "So far shalt thou go and no further." Saturday night was spent very enjoyably listening to Mr. Beeley giving poetry, recitations, &c., presided over by our friend Mr. Wells. This is the third time we have had Mr. Beeley, and I must say he improves each time. He is a very eloquent speaker.—W. B.

LANCASTER.—From report the Chairman announced it a red-letter day with Mrs. Wilkinson. Her addresses listened to with rapt attention by good audience. Descriptions of clairvoyance and medical psychometry were very successful, the description of our late secretary being very unique. Pleased to have friend Quigley with us.—J. B.

LEICESTER. Liberal Club, Town Hall Square.—Evening: Mr. J. Chaplin addressed a fair audience. Subject from the lesson read, "How much then is a man better than a sheep, wherefore it is lawful to do well on the Sabbath day," which was very much appreciated. After meeting, Mr. J. Ashby gave clairvoyant descriptions.

LEICESTER. Millstone Lane.—Harvest thanksgiving in the morning; the guides of Brother Morris, of Leicester, gave an address to a good audience. Evening, the guides of our Sister College addressed the meeting, after which Sister Place gave successful clairvoyance.—E. Sibson, president.

LEIGH. Newton Street.—A grand day with Mrs. Brooks, of Oldham. Afternoon, short address and very successful clairvoyance. Evening subject, "Spiritualism a new religion." The guides had the pleasing duty of naming a child, and gave clairvoyance and a little psychometry very successful all through and nearly all recognised. Hope to hear her again soon.—S. D., hon. sec.

LIVERSEDGE. Carr Street, Littleton.—Mrs. Beanland's guide gave very able discourses on "The need of the day" and "Oh, death, where is thy sting: Oh, grave, where is thy victory." Psychometry and clairvoyance to a crowded house. The Lyceum in the morning was well attended, 50 scholars and two visitors from Batley.—T. Horner, sec.

LIVERPOOL. Daulby Hall.—Morning, Mr. John Lamont. Evening, Mr. W. J. Rae read a paper on "Evolution, purpose and design." Fair audience.

LONGTON.—Mrs. Hulme, of Manchester, on "Are conditions essential to communications with the so-called dead?" contended that conditions are necessary in all things. Clairvoyance and psychometry recognised and correct. Evening, "Music in the spheres and on the earth." It might be used more and to far greater advantage than it is in both spirit communion and worship. It possesses untold powers of attraction for our friends on the other side the border. Clairvoyance and psychometry, to which Monday evening was given up almost entirely, excellent, the psychometry especially, really wonderful. Mrs. Hulme's visits are awakening inquiry and interest all round the district. Very good attendance at all meetings. Longton friends would like to keep Mrs. Hulme altogether.—A. B. L., Newcastle.

MACCLESFIELD.—Afternoon, Madam Henry conducted a public circle, and whilst under control described the spirit surroundings to several of the audience, proving in many cases that spirits can and do return. In the evening she gave a good discourse on "The Brotherhood of Man." At this service the hall was full, showing that Madam Henry's visits here are looked forward to by all. Next Sunday, Mr. E. W. Wallis.—H. T., Secretary.

MONKWEARMOUTH. Miners' Hall.—Mr. W. Pigford's guide gave excellent discourses on "The World's Saviours," and "Have Spiritualists any tangible proof of a life beyond the grave?" dealt with in a manner which delighted friends and astonished strangers and will no doubt bear good fruit. Excellent audiences.—W. S.

NELSON. Ann-street.—A good day with Mr. Davis, of Burnley. Subjects, "Is Spiritualism a religion?" and "I say unto you that many prophets and righteous men have desired to see these things which ye see, and have not seen them," etc. Psychometry very good.—A. D.

NELSON. Bradley Fold.—Mr. Kenyon's controls discoursed nicely on "Where are the dead?" and "The faces we meet," and gave some good clairvoyance to good audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. Wm. Walker, of North Shields, delivered a most eloquent address, entitled "Spiritualism, scientific and rational," which gave the greatest satisfaction to a good audience. I am sure every one who heard it will wish to have the pleasure of hearing Mr. Walker again soon.

NEWPORT (Mon.). Spiritual Institute.—An address by Mr. Wayland's guides, entitled "Why I am a Spiritualist."—P. B. W.

NORMANTON.—A delightful day with Mrs. Griffin, of Burnley, who delivered most eloquent lectures on "The truth of spirit return," and "Prove all things, and hold fast to that which is good." Mrs. Griffin is such a kind, gentle, admirable medium that she at once commands the respect of the audience. Our room was full to overflowing, and our collections took a sudden leap upwards, which is proof that the audience fully appreciated the speaker, who gave excellent clairvoyance. Monday evening good psychometry. We thank Mrs. Griffin for her services Sunday and Monday for our new room.

NORTHAMPTON.—10:4 Public tea and sale of fruit and vegetables, etc. After tea an entertainment, Mr. Clark, of Leicester, in the chair. Readings, Mr. Clark; songs, Miss Hartop, Miss Betts, Mrs. Reynolds, Mr. A. Faulkner, Miss Faulkner, and Miss Stamps; recitations, Mr. Clark and Mr. Langhorn; pianoforte solos, Miss Ada Roddis and Miss Dunkley; followed by dancing. Very good time. The funds of the society benefitted to the extent of £5. 9s. 3d. A fair attendance seemed well pleased with Mrs. Walker's controls.

NOTTINGHAM. Masonic Hall.—Mr. G. Featherstone's controls evidently take a firm grip of his faculties, affecting his attitude and facial expression. In treating upon "God's greater word" they evidenced to us in eloquent language their wideness of view and beauty of thought. The evening meeting was also successful. It is pleasing to notice that this choice spiritual gift does not elate the medium.—T. S.

NOTTINGHAM. Morley Hall.—The control of Mrs. Barnes gave an able address on "Is Spiritualism a new revelation?" It was not a new revelation, but a greater light upon an old truth, which gave a man a broader view of both the material and spiritual worlds. Sunday next, Sept. 23, our meeting will be held in the Lower Central Hall, Shakespeare-street, as a trial service, with a view to taking it for our meetings. All friends specially invited.

OLDHAM. Bartlam Place.—13: Very good circle. Mrs. Ruscoe, of Oldham, gave psychometry, her first engagement. Much appreciated. 16: Services conducted by Mr. J. Young, of Royton. Splendid psychometry and clairvoyance to good audiences.

PARKGATE.—Mr. S. Featherstone's controls answered several questions and gave great satisfaction to a good audience.—J. D.

PRESTON. Lawson Street Hall.—Anniversary Services a great success. Evening, the hall was packed with an intelligent audience, who listened with great attention to Mrs. Wallis who discoursed on "Spiritualism, a religious and reformatory movement," and "Social states in spirit life" in an exceptionally able manner. The broad teachings of Spiritualism were presented very forcibly, and many orthodox friends in whose minds Spiritualism is linked with superstition, fraud, and old wives' fables, were surprised to learn that it rests upon so firm a basis, and possesses so sublime a philosophy. Miss Janet Bailey gave splendid clairvoyance, her efforts, being very successful, met with the warmest appreciation. A word of praise is due to our conductor for the able manner in which he has trained the children, not forgetting the other friends who so tastefully decorated the room and platform with plants and flowers.—F. P. Cor. Sec.

RAWTENSTALL.—A pleasant day with Mrs. Best, her guides giving good clairvoyance at each service to moderate audiences.

RHODES. 596, Manchester Old Road.—A grand meeting with Mrs. Horrocks, of Heywood, and Mr. Hollows, each giving a short address, with good clairvoyance.

ROCHDALE. Penn-street.—Mr. Standish, of Oldham, spoke very ably on "Be a worker" and "The living God and real judgment." We were pleased to notice a marked improvement on his previous visits here. Good clairvoyance.—S. H.

ROCHDALE. Water Street.—11th, Mrs. Goodhew related how and why she became a Spiritualist, and incidents of her experience were eagerly listened to and highly appreciated. Very good clairvoyant descriptions. 16th, addresses by Mrs. Warwick; clairvoyant descriptions exceedingly good.

ROYTON.—Harvest thanksgiving and flower services. Mrs. Hyde spoke on "Lessons from Flowers" to a crowded audience. In the evening Mrs. Hyde referred to the passing on of two of our Lyceumists in a very acceptable manner. Truly this day's services were a foretaste of what awaits the weary children of earth. Overflowing audience. Mr. Barker sang a solo from the manual "In Memoriam." In the afternoon a child was named "Wheat," being its spiritual name. A very enjoyable fruit banquet on Monday. Room packed again. The most successful harvest services we have had.—W. C.

SHEFFIELD. Hollis Hall.—September 2: Mr. C. Shaw spoke very ably on subjects from the audience, Clairvoyance good. 9: Mr. S. Featherstone, on subjects from the audience, was well received. 16: Mrs. France, of Huddersfield, spoke well on "St. Paul a Spiritualist," for nearly an hour. A number of clairvoyant descriptions were fairly well recognised.—J. T. Woodhouse.

SOUTH SHIELDS. 1, South Eldon Street.—Mr. Wilkinson ably presided. Mr. Clare lectured on "Creeds as related to morals," in an excellent style to an intelligent company.—W. R. Henry.

SOVERBY BRIDGE.—Mr. Sutcliffe gave an instructive and eloquent address on "The Triumph of Spiritualism." This object can only be obtained by working in one united and harmonious band, for the good of the cause and not for the sake of getting into office, and then because we cannot gain the summit of our ambitions doing the cause injury, and retiring from it. Good psychometric tests at the close.—G. W.

STOCKPORT.—By means of an open session and Mr. Wheeler's song service, "Marching Onward," our children gave a capital



illustration of what the Lyceum is capable of doing in the way of spiritual and physical training. The effect of discipline and order was shown in the marching and calisthenics. Under Mr. Hurst's directorship the singing was melodious and good. Mr. Ford read the cleverly written story with due regard to emphasis and expression. Solos and duets were well rendered by Misses Cox, Kenyon, and Mr. Hurst; recitations by Master Hurst and Misses L. Cox and A. Bailey. About 400 spectators at night were much interested.

**TODMORREN.**—A good day with Miss Barlow. Shall be glad to have her again soon. Hall and gallery full. Re last week's report, Mr. Kenyon gave clairvoyance, it was not Mr. Tattersall; he only did the speaking.—G. A. J.

**WAKEFIELD.** Baker's Yard.—Mr. J. Lund's guides gave grand discourses upon "Casting out devils by the aid of the Prince of Devils" and "What think ye of Christ?" Successful clairvoyance.

**WAKEFIELD.** Barstow Square.—16th: One of the grandest days we ever enjoyed. Mr. Foote, chairman, gave pithy comments on the Bible lessons. Words seem inadequate to express our pleasure in hearing Mrs. Holt, particularly her beautiful and eloquent address on "Life and what I know of it." All desire to hear more of her. Clairvoyance and psychometry excellent. Rooms crowded. If Mrs. Holt could be prevailed upon to devote herself to platform work she would prove a rich acquisition to the cause. We have commenced Wednesday evening services for the winter season.

**WALSALL.** Central Hall.—Each evening last week Mr. J. C. Macdonald's mission work was well sustained and food for thought was abundantly delivered by his guides to appreciative audiences. We hope much good will follow. 16: Mr. Swindlehurst gave addresses, the evening subject being "Man's hope of immortality." A memorial service to one of our old friends, Mr. Samuel Hope, aged 69, who passed to the higher life September 7, and was interred on the 12th in Walsall Cemetery. Mr. J. C. Macdonald and our president, Mr. J. Venables, conducted the very impressive and solemn service. Much consolation was given to the bereaved ones.

**WISBECH.** Public Hall.—Subject, "The Lord is my shepherd, I shall not want." Mr. Ward delivered a stirring and interesting lecture from the above words to a very large audience of intelligent people. Clairvoyance remarkably good.—J. W. Smith, Cor. Sec.

## PROSPECTIVE ARRANGEMENTS.

**ACCRINGTON.** The Temple.—Sunday, Sept. 30: Harvest festival, at 2-30 and 6 and Monday at 7-30 p.m. The committee will gladly receive fruit, vegetables, flowers, and plants, or contributions, to make it a success. Mrs. Hoyle, medium.

**ACCRINGTON.** Whalley Road.—22: Potato pie-supper at 6 p.m. After supper a lecture on a visit to Dublin by A. Williamson, Esq., illustrated by lime-light views, also songs and recitations. Tickets 6d., proceeds to building fund. Sunday 30 and Monday, Oct. 1, harvest festival, corn, fruit, plants and flowers thankfully received. We expect a real good time. speaker, G. F. Manning. All welcome.

**BRADFORD.** 421, Manchester Road Spiritual Mission.—Entertainment on Saturday, Sept. 29, at 7 p.m., consisting of songs, recitations and dialogues. Admission, adults 3d, children 2d; chairman, Mr. G. Simpson.

**DEWSBURY.**—Lyceum will have a ham tea and entertainment on Saturday, Sept. 29 to get funds for new books. Tickets 9d., 6d., and 3d. We hope to see a large number present.—E. Barrett, sec.

**HECKMONDWICK.** Thomas Street.—Saturday, Sept. 29: Lyceum tea at 4-30, and entertainment, at 7-30, of songs, recitations, and dialogue, entitled "Fast Life," by ten persons, by kind permission of the publishers, Abel Heywood and Sons, and W. Walton.

**HOLLINWOOD.**—Second harvest festival on Sept. 30, and in the evening we shall have a service of song, entitled "Signal Lights."

**HYDE.** Mount Street, Travis Street.—Sept. 23: Anniversary, speaker Mr. W. J. Mayoh, trance speaker. Mr. Thomas Wild, of Rochdale, will give clairvoyance after each address. Tea will be provided at a moderate charge. Friends from neighbouring societies perfectly welcome.—W. F.

**LEEDS.** Psychological Hall.—Opening of winter sessions of Monday services. Monday, Oct. 1, a social at 7-30 and coffee supper at 8-30. Tickets, social and supper 6d, children 3d.

**LIVERPOOL.** Daulby Hall.—Sunday, Sept. 23: Mr. A. W. Clavis will give two addresses on "Spiritual Gifts."

**NEWCASTLE-ON-TYNE.** Cordwainer's Hall.—Sept. 23rd, Mr. J. J. Morse, of London, 10-45 a.m., "The Logic of Spiritualism." 6-30 p.m., "Immortality: its Frauds and Facts." Sept. 30, Mrs. Yeates, at 10-45 and 6-30. Short addresses and clairvoyance. Oct. 7, Mr. F. Hepworth, and a concert on Saturday, the 6th, with Mr. Hepworth and other friends.

**OLDHAM.** Bartlam Place, Horsedge Street. Tea party, Saturday, Sept. 29. Mrs. Heywood, Mr. Britland's Orchestral Band in attendance; also songs, recitations, and other amusements. Price, adults 8d., children 6d.

**SUNDERLAND.** Centre House.—Sept. 24th, Mr. J. J. Morse, of London—probably.

**THORNHILL (Combs).**—Sept. 22: Tea party at Edge End, at 4 p.m., and meeting afterwards, out of doors if fine. Tickets 6d. Speaker, Mr. De Leyburne, of Wakefield, and others have promised to come if they can.

**WAKEFIELD.** Bakers Yard.—Sept. 30, harvest festival at 2-30 and 6 p.m. Members will be glad to receive fruit, vegetables, flowers, and plants, or contributions to make this good day. Mr. J. Dawson, medium, Mr. Drake, chairman, both of Batley.

**WALSALL.** Central Hall.—Tea meeting at 3 on Wake Monday, Sept. 24, and Mr. T. Timson, will give his popular and amusing entertainment on "Phrenology and Character." Tickets 9d.

**WILL MEDIUMS** and speakers with open dates for 1895 kindly send terms and dates to Geo. Cook, sec., 37, Selborne-street, Attercliffe, Sheffield.

**WILL SPEAKERS** and mediums who have open dates the next three months communicate with G. Bentley, Cowms, Lepton, near Huddersfield, with terms.

**WILL MEDIUMS** and speakers with vacant dates for 1895 kindly send dates and terms to J. T. Woodhouse, 74, Farfield-road, Sheffield, secretary, Hollis Hall Society.

Mr. A. WILKINSON, 5, Addison-street, Accrington (late of Haslingden), is now booking dates for Lime Light Exhibitions of all kinds, including Spirit Photography, etc. Write early.

**MEDIUMS** (Clairvoyant, Psychometric, Materialising, etc.), wanted to communicate with James Greenhill, 73, Overgate, Dundee. State terms and when you can come. Mr. Hewes please communicate.

**WANTED,** a Situation in any branch of industry by an impersonating, test, and medical psychometrist; age 34; married; no encumbrances.—Address J. L. Ward, 72, Harrold-street, Openshaw, Manchester.

## PASSING EVENTS AND COMMENTS.

SHORT REPORTS NEXT WEEK to make room for "Plans."

THE "DEWSBURY DISTRICT NEWS" gave a full report of the valuable address by Mr. S. S. Chiswell at the local anniversary celebration. We hope to print it in our next issue.

OUR CORRESPONDENCE PAGE is exciting so much interest just now that we have letters in hand sufficient to fill at least three pages, in addition to those printed to-day. Short letters ought to be the rule.

**TOTTENHAM.**—Mr. H. Pritchard, of 29, Collingwood-road, Clyde-road, South Tottenham, has a friend who is a good trance medium, and they would be pleased if Spiritualists or enquirers would call upon them on Sunday about 11 a.m. when a circle could be held for their benefit.

**TO CORRESPONDENTS.**—A. Bodell. We are not aware of Mr. Kenwin's address, pleased to hear from you.—T. O. Todd. Yours received, will do the best we can in an early issue.—J. A. Warner. Have you considered matters all round. Most circles are announced in our columns. You have no claim upon the services of private people. What is really wanted is a central depot, where a paid attendant can devote time to reply to correspondents and callers. You can hardly expect working people to be able to spare time to do so.—F. Craddock. The lines you send are very old, they have been printed over and over again.—F. T. A. Davis. We expect the defect will be remedied in future.—S. D. Smith. The National federation is doing what you suggest.—T. Shepherd. We suggest that you send your question to Mr. Macdonald himself. You cannot both ask the question and dictate the answer.

**YORKSHIRE UNION MONTHLY MEETING.**—A large attendance of delegates, speakers, and honorary members of this union assembled at the Committee Room, Temp. Hall, Bradford, on Sunday morning. After the minutes had been read and confirmed, the societies at Boynton-street, Bradford, and of Dewsbury were affiliated, and Mr. John Smithson of Dewsbury, was admitted a speaker on the union plan. The plan for October was then proceeded with and satisfactorily gone through. It was decided to hold the next meeting, being the quarterly conference, on Oct. 14 at Huddersfield, Station-street, as follows:—Morning, 10-30, Business session. Afternoon, 2-15, Conference; subject, "How best to make our public services more interesting and instructive." Addresses of not more than ten minutes. Discussion open to the public. Evening at 6, Public Meeting addressed by the delegates and officers of the Union. Collections at afternoon and evening meetings on behalf of the local society. The secretary will be pleased to correspond with any secretary of societies or individual Spiritualists as to the proposed opening out of new centres of spiritual work, or the extension of present activities.—William Stansfield, hon. secretary, Hanging Heaton, near Dewsbury.—(Crowded out last week.)

"GONE TO JOIN THE ANGELS."—Harry, the beloved son of William and E. A. Howarth, who passed into Summerland on September 8, aged eight months. The body being interred in the Blackpool Cemetery on the 12th. Mrs. J. A. Stansfield offered up invocation at the house after a hymn had been sung. At the cemetery Mrs. Midgley and Mrs. J. A. Stansfield conducted the whole ceremony, which must have left some impression on the large audience which assembled in the church and at the graveside. Many flowers and wreaths were sent and great sympathy was both felt and shown.

"A dear little seed was planted here  
To blossom and bloom for less than a year,  
When nature did the flower demand,  
To bloom for ever in the Summerland."

**GONE UP HIGHER.**—On Saturday, Sept. 8, Mr. Joseph Sykes, of Slaithwaite, aged 73 years, passed on to the higher life, and his mortal remains were interred at the Slaithwaite Cemetery, on Tuesday, September 11, Mr. W. Johnson, of Hyde, officiating both in the chapel and at the grave, a large number of friends and members of the society, along with neighbours, paying a tribute of respect by their attendance. Mr. Johnson, in a very impressive manner, spoke of the fact of there being no death, and pointed out the consolation derived from the knowledge thereof. Brother Sykes was one of the "Old Guards" of our movement, always ready to suffer in diffusing the light he had received, and ever ready to spread, by all the means that were in his power, the glorious knowledge our grand religion gives. He had been associated with our movement for a quarter of a century, and was one of the founders of the Slaithwaite Society. Outspoken, honest and true to his principles, he, as a matter of course, had to suffer persecution. However, he outlived it all, and rejoiced in the progress which had been made. As the earthly journey drew to an end he had no fear, but calmly made all preparation for his departure, recognising that the path of progress he had commenced to walk was eternal, realising that

"Away from earthly sorrow,  
Away from mortal pain,  
In the presence of his children  
He will still remain."

On Sunday, in the presence of relatives and friends, Mr. E. W. Wallis and his inspirers spoke feelingly in reference to the life work and progress of Mr. Sykes. The local papers say he worked for 20 years in one place and 12 in another until last Easter.